

THE
Baptist Magazine.

MARCH, 1819.

MEMOIRS OF DR. FAWCETT:

OR,

A Review of An Account of the Life, Ministry, and Writings of the late Rev. John Fawcett, D.D. who was Minister of the Gospel fifty-four years; first at Wainsgate, and afterwards at Hebdenbridge, in the parish of Halifax: comprehending many particulars relative to the Revival and Progress of Religion in Yorkshire and Lancashire; and illustrated by copious extracts from the Diary of the deceased, from his extensive correspondence, and other documents. With a Portrait.* 8vo. Boards. 435 pages. 12s.

THAT the memory of the just is blessed, and their name better than precious ointment, is strikingly exemplified in the excellent man whose life is here recorded.

He was born January 6, 1740, near Bradford in Yorkshire. His father died when he was in his twelfth year. At the age of thirteen he was put apprentice for six years at Bradford. From his early years he was fond of religious books, especially of Bunyan's Pilgrim's Progress, and Heavenly Footman; Alleine's Alarm; and Baxter's Call to the Unconverted. During his apprenticeship, the Bible was his constant companion; and between the ages of twelve and fourteen he read it over repeatedly.

His thirst after knowledge appears from the following particulars. He had a small lodging-room to himself. His master and mistress, with the domestics, retired at an early hour. He,

among the rest, took his candle up-stairs, and, to avoid suspicion, when he had been a little time in the room, concealed the lighted candle under an earthen vessel till he supposed the family were all asleep, when he betook himself to his delightful employment for a considerable part of the night. No small portion of his pocket money was employed in the purchase of candles. Sometimes he tied a weight to his foot, and at others fastened his hand to the bed-post, that he might not sleep too long. These circumstances do not deserve imitation; but they show the decided bent of his mind, and should incite more highly favoured youth to value and improve their privileges.

About this time Mr. Whitefield came to Bradford.

"The impression made by the preaching of Whitefield on the mind of him who is the subject of this narrative was indescribably great, and remained unabated to the close of life. He preserv-

* There is a Portrait of Dr. Fawcett in our volume for the year 1816.

ed his portrait in his study, and the very mention of his name inspired the warmest emotions of grateful remembrance. For natural, unaffected eloquence, he considered him as superior to any person he ever heard. His whole soul was in the work; his words fell from his lips with majesty and power; and he had such command over the passions of his audience, that thousands were melted into tears at once. His voice was amazingly powerful, so as to be heard distinctly to a great distance; it was, notwithstanding, full of harmony and grace. It was customary with him to introduce his discourses by some striking passage from the energetic writings of the prophets, or from some part of our Saviour's discourses. He often roused the attention of his audience by such expressions as the following: 'O earth, earth, earth! hear the word of the Lord!'—'If any man have ears to hear, let him hear.'

"The first time our young disciple saw and heard this eminent man of God was at Bradford, in an open part of the town, near the water-side. No place of worship could contain the concourse of people assembled on that occasion. The text was John iii. 14. 'As Moses lifted up the serpent in the wilderness,' &c. His own language will best describe what his sensations were on that interesting occasion: 'As long as life remains, I shall remember both the text and the sermon.' He admired, he was astonished with almost every sentence, both in the devotional exercises and the sermon.

"Though he had read much, and been regular in his attendance on public ordinances, yet from early prepossessions, and

the general strain of the sermons he heard, he was far from having clear conceptions as to the ground of a sinner's acceptance with God: 'he saw men as trees walking.' But this Apollos, who was 'mighty in the scriptures,' even by one sermon showed him the 'way of God more perfectly' than he had ever seen it before. The glimpses he had before enjoyed suddenly became clearer, and gospel light beamed upon his soul with resplendent rays. The mode of address was quite new to him, and brighter scenes were disclosed to view—a God reconciled through the atonement of a suffering Saviour, with the free and gracious proclamation exhibited from the divine word, at once dispelled his unbelieving fears, and filled him with 'joy unspeakable and full of glory.'

"Mr. Whitefield preaching again in the evening, he requested leave of his master to go and hear him, which was granted, though with some hesitation. He evinced a degree of displeasure at his eagerness, and inquired who had put it into his mind to follow this strange preacher; to which he replied, that he believed it was the Almighty. At the evening service the same truths were held forth which he had heard in the morning, from that striking passage, 'For this purpose was the Son of God manifested, that he might destroy the works of the devil.' The preacher showed what those works of the devil were,—some evident before the eyes of man in the idolatry and profaneness which prevailed in the world; others in the minds even of those who were more regular; namely, prejudices against the truth, self-righteousness, &c. and he then proceed-

ed to set forth the ability of Christ to destroy these works, and the manner in which he effects it.

"It appears by the following extract from his diary that he had then entered upon his sixteenth year. 'In the sixteenth year of my age, it pleased God graciously, and more particularly than ever before, to work upon my mind, and to give me a deeper sense of my lost condition by nature.' . . . From this time he began to make a more public profession of religion, and connected himself with the Whitefieldite Methodists. He attended their private meetings as often as he was allowed: these were sometimes protracted to an unreasonable hour, so that being too late to gain admittance into his master's house, who was in the habit of retiring early to rest, he not unfrequently spent the remainder of the night in the open fields, or under sheds.

"Whenever Mr. Whitefield came into the north, he eagerly embraced the opportunity of attending his ministry. His next visit to Bradford was in the year following. Mr. Whitefield, in one of his letters, dated August 24, 1756, says, 'It is now a fortnight since I came to Leeds, in and about which I preached eight days successively, three times almost every day, to thronged and affected auditories. On Sunday last, at Bradford, in the morning the audience consisted of above ten thousand; at noon, and in the evening, at Birstall, of nearly double that number. Though hoarse, I was able to speak so that they all heard.' These religious opportunities were often mentioned by the subject of this memoir as having produced an uncommon and lasting effect upon his mind.

After having heard him at Bradford in the morning, he followed him to Birstall, where a platform was erected at the foot of a hill adjoining the town, whence Mr. Whitefield had to address an immense concourse of people, not fewer, as was supposed, than 20,000, who were ranged before him on the declivity of a hill in the form of an amphitheatre. Much as he was in the habit of public speaking and preaching to large and promiscuous multitudes, when he cast his eyes around him on the vast assemblage, and was about to mount the temporary stage, he expressed to his surrounding friends a considerable degree of intimidation; but when he began to speak, an unusual solemnity pervaded the assembly, and thousands in the course of the sermon, as was often the case, vented their emotions by tears and groans. Fools who came to mock, began to pray, and cried out, What must I do to be saved?" p. 19.

"The mighty impulse which Mr. Whitefield and his coadjutors had given to the professing world, was the means of exciting a general spirit of inquiry on religious subjects, and of bringing forward to notice talents which might otherwise have lain dormant. Considerable numbers of those who were afterwards the most distinguished pastors of dissenting churches, dated their conversion from attending the ministry, or perusing the writings, of these apostolic men; and to this revival many of those congregations which have continued to flourish and increase to the present day, owe their rise. The mantle of Elijah dropped upon many Elishas; and a portion of the spirit which actuated Mr. Whitefield not only rested upon

his immediate followers, but, blessed be God, the sweet savour of it still remains. By this spirit the Protestant church in Great Britain is distinguished from the professors of the same faith on the European continent, who have long been in a declining state. Notwithstanding the awful judgments with which God has lately visited them, many, alas! yet remain in an awful state of stupor, having left their first love, and lost the zeal and fervour of their ancestors. This spirit has been the life and soul of the missionary exertions which have so much distinguished modern times; and we have reason to believe that it will spread and prevail till that glorious period, when all the kingdoms of this world shall become the kingdoms of our God, and of his Christ." p. 34.

"On the 26th of February, 1758, being then just entered on his 19th year, he came before the society at Bradford," of which Mr. W. Crabtree was minister, "as a candidate for baptism and church-fellowship. Having given great satisfaction to those who were present, he was baptized the 11th of March following, and soon after admitted a member of the church." p. 41.

Our limits compel us to pass by a mass of interesting information, relating, amongst other things, to the state of religion, and to a great number of celebrated preachers, which we should otherwise be strongly inclined to give to our readers, but for which we must refer them to the work itself: we shall therefore confine ourselves to a few of the more prominent particulars in the life of this excellent man.

In 1759 his apprenticeship expired, and he married a member

of the church, who proved an excellent wife, and died March 30, 1810. The whole of his life was a course of early rising, improvement of time, industry, frugality, and fondness for reading. Amongst the books which he now read were the works of Hervey, the Life of Matthew Henry, Mather's History of New England, the Life of Mr. T. Rowe, Caryl on Job, Clarke's Bible, Henry's Exposition, Milton's Paradise Lost, and Young's Night Thoughts. The MS. volumes which he left behind him contain, besides a diary, the outlines of many sermons preached by Mr. Crabtree, Mr. Smith of Wainsgate, Mr. Wood of Halifax, Mr. Nuttall of Goodshaw Chapel, Mr. Oulton of Rawden, and Mr. Hartley of Haworth. From his diary may be perceived his spiritual-mindedness, his humility, his industry, and his habit of meditation and self-examination. In July, 1760, his thoughts appear to have been turned towards the Christian ministry, with a view to which he learned the Latin, Greek, and Hebrew languages.

"I have been taught," said he, "that, according to the Greek proverb, THERE IS NOTHING IMPOSSIBLE TO INDUSTRY, especially when it is attended by the blessing of heaven, which is what I desire to seek at all times. The Lord has favoured me with three things which afford me matter of encouragement:—a good degree of bodily health; more leisure than usual; and the choice of necessary books." p. 79.

Having received an invitation from the church at Wainsgate, he removed thither in 1764, and was ordained July 31, 1765. In the year 1766, he received the following letter from Mr. Whitefield;

“ London, Sept. 1, 1766.

“ DEAR SIR,

“ I have been so often imposed upon by letters from strangers, that it is high time to be a little more cautious. Besides, bodily weakness prevents my writing as formerly: but your letters seem to evidence simplicity of heart. If truly called to the glorious work of the ministry, of which I can be no judge at this distance, I wish you much prosperity in the name of the Lord. The language of my soul is, ‘ Would to God that all the Lord’s servants were prophets!’ A clear head, and an honest, upright, disinterested, warm heart, with a good elocution, and a moderate degree of learning, will carry you through all, and enable you to do wonders. You will not fail to pray for a decayed, but, thanks be to God, not a disbanded soldier. Oh that the last glimmerings of an expiring taper may be blessed to guide some wandering souls to Jesus Christ! As yet ‘ the shout of a King is heard amongst us.’ Whether I shall ever visit Yorkshire again, is only known to Him ‘ who holdeth the stars in his right hand.’ Kind remembrances to all who love the Lord Jesus in sincerity. Brethren, pray for us. I retain my old name, ‘ Less than the least of all saints;’ but for Jesus Christ’s sake,

“ Yours in our common Lord,
G. WHITEFIELD.”

In 1773, he set up an academy. In 1774, he was attacked by a violent illness, during which he wrote “ The Sick Man’s Employ;” and after which he frequently had heavy and long-continued bodily afflictions. In the spring of 1776, he removed his residence from Wainsgate to Brearley Hall, a distance of about

three miles, but continued to preach at Wainsgate for about a year. In 1777, a new meeting-house was built for him at Hebden-bridge, as a more central place for the church and congregation. A part, however, remained at Wainsgate, who rebuilt the meeting-house in 1815. In 1796 he removed from Brearley Hall to Ewood Hall, a large mansion in the neighbourhood.

“ Several of Mr. F’s friends had long expressed a desire that he would give a digest of the sermons he had preached on almost every part of the divine word, and his general idea of the sense of scripture, by writing a short comment on the Bible, with suitable reflections at the close of each chapter: the materials he had long been treasuring up. The leisure he now enjoyed from the confinement of his former avocation,” (meaning the academy, from the superintendence of which he retired in 1805,) “ and the state of his health, which was in some respects improved, induced him to take the matter into serious consideration. His mind, however, for a considerable time, shrunk back at the thoughts of such an undertaking.

“ To commence a work of that magnitude when on the verge of seventy, was what perhaps had never before been attempted. The recollection of the many instances in which those who had engaged in similar works in the vigour of their days, as Poole, Henry, Doddridge, &c. but died before the completion, was a discouraging circumstance. His intimate friend, Mr. Fuller, though he approved of the design, had little expectation that his life would be prolonged till he could bring it to a conclusion. In one of his letters, he says,—‘ I hope

your life and strength may be spared to go on with the Commentary, though there is not much probability of your living to finish it. I have somewhere met with the following expression:—Jesus could say, It is finished, and then gave up the ghost; but this is more than can be said of any one besides. Death generally finds us with a number of our unfinished works on our hands.’

“ His advanced years certainly presented one important advantage for entering upon this arduous undertaking, namely, the mental stores and mature experience which he had acquired from his constant study of the scriptures, and from his ministerial labours. No doubt, when he finally concluded to accede to the wishes of his friends, he was influenced by motives similar to those of the apostle Peter, when drawing towards the close of life: —‘ Moreover, I will endeavour that, after my decease, ye may have these things always in remembrance; for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.’

“ From a date, (Nov. 17, 1807,) in the manuscript, at the close of Gen. iv. it may be inferred, that he entered upon the work of writing the Commentary in the beginning of that month. His regular plan, unless prevented by some unforeseen occurrence, was to go through one chapter, on an average, every day; and on the Lord’s-day mornings he expounded one of the chapters he had commented upon during the preceding week. This was both a relief to his own mind, in his studies preparatory to preaching, and proved highly interesting to

the hearers, as was evident from the considerable increase in his morning congregations, more especially while he was upon the historical parts of scripture, which he had the happy talent of rendering both entertaining and instructive. For the gratification of his aged partner in life, and others, who occasionally stepped in, he usually read, before he retired to rest, what he had composed during each day. These evening rehearsals also afforded him an opportunity of making the necessary corrections, and supplying what might have been omitted.

“ In a letter to a highly-valued friend, to whose perusal part of the manuscript was submitted, he says,—I am glad to find you do not disapprove of my feeble attempts, in a work to which the powers of my mind are not equal, though I find a present reward in them. I often wonder that I have been enabled to sit to close study, for twelve or fourteen hours in the day, without any material injury to my health. The fact is, that I am running a race, with death at my heels, not knowing how soon he may overtake me. The work is formidable: but who can tell what the Almighty may intend to do by one of the weakest and most unworthy of his servants! I would live, and act, and think, and read, and write, depending on him. You will easily conceive that I must meet with many interruptions from company; and I have been obliged to publish three pamphlets during the last summer. The uncertainty of my being able to get through the work, must be an obstacle in the way of printing; but if I should fail, it will be what others have done before me; and I should hope some one

will be found able and willing to carry it forward to a conclusion : at all events, so long as I am continued in a capacity for writing, I feel a strong inclination to persevere. Above two thousand close pages have cost me some labour ; and besides these, I have many materials on several remaining parts of the sacred book. As to my style of composition, you know it is plain, and not embellished with the ornaments of modern refinement. My principal object is to make myself understood, and to interest the heart of the reader. It would not suit me to attempt to rise above the level of my own powers ;—but pardon my prolixity. My dear wife sends her love : alas ! she is sinking apace ; I often fear she will soon be taken from me. We have been together more than half a century ; and the separating stroke, whenever it comes, will be severely felt. We often talk of our absent friends, and it is my wish to write more frequently ; but after I have spent the whole day in study, I feel my spirits exhausted. Yet, through Divine mercy, my health is in as favourable a state as I have any reason to expect, considering my years and infirmities." p. 333.

In a letter to a friend, dated March 25, 1810, he thus wrote :

" Exhausted with continual watching, fatigue, and anxiety, I feel myself unfit for any thing ; yet would not neglect this opportunity of communicating a line to my much valued friend. My dear wife has been many times brought back from the very gates of death. When the lease of life seemed just going to expire, she has had it renewed from time to time. Last night we all assembled round her bed, and thought her dying for some hours : we did

not at all expect she would live till morning ; but she suddenly revived, and called me by name with her usual tenderness. I think I never had closer exercise than to go through my labour of preaching in these circumstances. My text yesterday was,—‘ It is the Lord ; let him do what seemeth him good.’ This disposition I wish to feel, and to cherish. I have been revising part of my manuscript, and must now leave what I have done, as far as I am able, in the hands of Providence. The will of the Lord be done ! If he smile upon this feeble effort for the promotion of his glory, I hope I shall be thankful."

In another letter he thus writes :

" It has long been a gloomy, anxious time with us, and still continues to be so. My dear wife has been confined to her chamber for three months ;—I cannot say to her bed, for she is not able to breathe otherwise than sitting up in her chair, which is her posture through the night. We have many times thought her ready to expire, but she is still spared to us. When she is herself, she is composed, comfortable, and very affectionate ; but sometimes she is quite delirious. It often distresses us to see her suffer so much ; yet amidst her great affliction, she is sensible that it is the hand of the Almighty, and is desirous to wait his will in due submission. As to myself, I am as well as I can expect, considering what restless nights I have long had. My trials are very heavy ; but strength has hitherto been afforded equal to the day. I feel the want of sleep very sensibly. This makes me a poor companion for the elevated prophet Isaiah. He is all life ; but I have to complain of great

dulness and stupidity. What I have written on the preceding part of the Bible is in the hands of some judicious friends; and should they not encourage the publication, perhaps it may be of some value to those with whom I am personally connected in its present form, when my head is laid low in the silent dust." p. 345.

At length the moment of separation arrived. He was then

"Enabled to bear the parting stroke with the fortitude and patience of a Christian. It is one happy tendency of extreme and long-continued suffering, that it reconciles us to a separation from our dearest relatives, and especially when satisfactory evidence has been given that death will be their release from all pain and sorrow. He remained by her to the last moment of her mortal existence, holding her arm, so as to feel her pulse, till the lungs finally ceased to heave, and the crimson current was arrested in its progress." *ibid.*

We are afraid, not of robbing the work of its beauties, (for the whole of it is highly interesting,) but of exceeding the proper limits* even for such an article. We cannot, however, refrain from presenting our readers with a view of "the fleecy skirts of the summer-evening clouds, painted with gold"—or, in other words, of the serenity, and peace, and honour, which crowned the declining days of this deservedly revered man.

"In the month of June, 1810, the annual association was held at Bradford. As this was Mr. F.'s native place, he was earnestly

importuned, (and he at length consented,) to attend on that occasion, to officiate as one of the ministers, that he might once more have an interview with his relations and friends, who were resident there, and with those who came from distant places. On the morning of the day on which he had to preach, he was more than usually agitated in the prospect of appearing in public, expressing in the strongest and most humiliating terms the sense he had of his unfitness for the work, both on account of his great weakness and mental infirmities. But when he entered the pulpit, and read his text, Josh. xxiii. 14, 'Behold, this day I am going the way of all the earth,'—every eye in the large assembly was fixed upon him; and he had not proceeded far in opening the subject, before almost every individual present was melted into tears. Since the days of Whitefield, few such seasons had been witnessed; and the remembrance of it will remain with many who were present to the latest period of life. It was not enthusiasm; it was that melting of the heart, which truths of infinite and universal concernment, delivered with feeling, and accompanied by Divine energy, cannot fail to produce. He had a few months before completed his threescore years and ten; his partner in life, for whom this was intended as a funeral sermon, had, as we have seen, been recently taken from him; many present had known him long, and had been often greatly edified by hearing him at these solemn seasons; and their presentiments told them that he was now, like Joshua, taking a final leave of them as a public character. This sermon, the last he published, was soon after

* We were very desirous of inserting an account of the early years of Mr. Sutcliffe, of Olney, who joined the church at Wainsgate in the year 1769;—but the above reason forbids.

printed in a cheap form, and has gone through many editions." p. 348. See the Account of his Works, No. XXII.

His Devotional Family Bible was completed in the following year.

He preached his last sermon Feb. 26, 1816. From that time to the 25th of July, 1817, when he departed, in the 77th year of his age, was a period of extreme debility.

"As to the state of his mind in his last illness, it was conformable to what he had experienced and evidenced through all his former afflictions. Mercy, Divine mercy, was what he implored, with all the lowliness of a babe in Christ. He joined with the greatest fervency in the petitions offered up at his bed-side; and though his mind was not in general so much elevated with holy joy as some of God's people have been, he had solid comfort, and often expressed his desire to depart and to be with Christ. A short time before he expired, he said, Come, Lord Jesus, come quickly. One of his attendants having said, There remaineth a rest for the people of God,—he added, O receive me to thy children!"

Having brought this Review and Memoir to a conclusion, we request our readers to turn to the 325th Hymn in Dr. Rippon's Selection, written by Dr. Doddridge. As a fine painting receives additional beauty from being placed in a good light, so will this admirable hymn receive additional lustre from its being placed in connexion with the closing scenes of this "happy servant" of God.

WORKS. I. Poetic Essays; 1767. They are on the following subjects:—Spring; Isaac medi-

tating in the Fields; The Sight of an open Grave; In Memory of the pious and ingenious Mrs. Rowe; To a Gentleman, on the unexpected Death of his Son; On the Death of a favourite Child; An Elegy on the Death of J. S.; On the Death of Mr. Richard Smith, Wainsgate. These short poems were chiefly, if not entirely, written before he left Bradford, and have long been out of print. II. The Christian's humble Plea for his God and Saviour; 1772. 6d. This is a poem in defence of the divinity of Christ. There was a rapid sale of several editions. III. The Sick Man's Employ; or, Views of Death and Eternity realized. 1773. Of this excellent work his friend, the Rev. Mr. Abraham Booth, superintended the publication. The price of the last edition is 2s. boards. IV. Advice to Youth; or, the Advantages of Early Piety. 1778. 2s. boards. It has passed through numerous editions. V. Death of Eumenio: a Poem. 1780. VI. Reign of Death: a Poem. 1780. VII. Hymns, adapted to the Circumstances of Public Worship and Private Devotion. 1782. 3s. VIII. The Cross of Christ the Christian's Glory. 1793. IX. Essay on Anger. 1788. 2s. 6d. This is a very celebrated work. X. Letters to his Friends, by the Rev. John Parker; with a Sketch of his Life, by Mr. Fawcett. 1794. 2s. XI. Life of Oliver Heywood. 1794. 2s. 6d. This work has passed through many editions. XII. Miscellanæa Sacra: a Periodical Work. It is a large volume. XIII. History of John Wise, for the Use of Children. The Tract Society has printed VIII. and XIII. as Tracts. XIV. Order and Constitution of a Gospel Church. XV. Sermon on the

Death of Mrs. Littlewood. XVI. Christ precious to them that believe. 1799. 3s. boards. XVII. Thoughts on the Revival of Religion. XVIII. Gouge's Sure Way of Thriving, abridged. XIX. Watson on Christian Contentment, abridged. XX. Hints on the Education of Children, particularly the Children of the Poor. 1806. 4s. XXI. The Holiness which becometh the House of God: a Sermon. 1808. XXII. The important Journey from this World to the next: a Sermon. 1810. It has passed through many editions. XXIII. Substance of his last Sermon, Feb. 26, 1816, taken from his own Notes, and subjoined to this Publication. XXIV. The Devotional Family Bible, with Notes and Illustrations, partly original, and partly selected from the most approved Expositors, ancient and modern, and a Devotional Exercise to each Chapter. In two very handsome volumes, royal 4to. price £5 5s. boards; or superbly printed on super-royal paper, price £8. 1812. "The want of marginal references has been noticed by some as a deficiency. Before the work was put to the press, the question was seriously agitated, whether they should be subjoined to the text or not; but the conclusion was, that as the most important parallel passages were referred to in the notes, the rest might, without impropriety, be omitted. The addition they would have made to the size and expense of the volumes was another important consideration, as it was the earnest wish of the writer that the book might be accessible to families in general, and in particular to those in the lower walks of life, to whom his labours had been useful."—The author, from a pledge to the

subscribers, found himself circumscribed when he came towards the close of the sacred volume; "but the necessary curtailment of the notes and aspirations in some of the minor epistles is less to be regretted, when we consider the valuable Expositions on the New Testament exclusively, on a similar plan, which have been published by many eminent divines, particularly those by the judicious Dr. Guyse, and the pious and learned Dr. Doddridge."

SALTERS' HALL CONFERENCE.

(Concluded from Page 56.)

THE confusion which had prevailed in the Conference at Salters' Hall, and the acrimony which their differences had produced, were soon discoverable in the jarring and discordant statements which were published in the newspapers by the two parties. There is no doubt that both sides gave their own views of the affair, without any wilful misrepresentation; but it was not to be expected that either of these could satisfy the other in the correctness of the account: the consequence was, that many angry pamphlets were published on both sides, and a fifteen years' controversy upon the subject ensued, not conducted with the best of tempers, though the respective authors were eminent and excellent ministers of Christ. Having no desire to revive the recollection of those things, which doubtless were considered as matters for lamentation by all the godly of the land, I proceed to trace the effects which have resulted, in destroying the glory

of the Presbyterian denomination.

The reader will perceive, by looking over the lists of names, how large a proportion of the non-subscribers were of the Presbyterian denomination. These too were ministers, with very few exceptions, of the highest character for piety, talents, orthodoxy, and usefulness. Of many of them it may be said, that "their praise is in all the churches:" they were not only "the messengers of the churches, but the glory of Christ." In my opinion, however, they erred in supposing, that if they adopted *human* phrases, at the request of their brethren, in explaining their sentiments upon scriptural doctrines, it would be a violation of their Christian liberty. They acknowledged that the doctrines of the Trinity, and of the divinity of the Son of God, were doctrines of the scriptures; but they supposed that nothing further was necessary than an appeal to the scriptures themselves, for settling any dispute which might arise, as to the meaning and design of the scriptures which related to those sublime and mysterious doctrines.

They say, "We did not think fit to subscribe, because we thought no *sufficient reasons* were offered for our subscribing. We were pressed to it, that we might *clear ourselves* from *suspensions of Arianism*. But, as we know no just grounds of suspicion, much less of any charge against us, we thought it would ill become us so far to indulge an *unreasonable jealousy*, as to take a step of this nature for removing it; especially since doing so would have been inconsistent with one of our *Advices*, which we thought necessary to be given, and which was

founded upon an *apostolical rule*. And we see no end of such jealousies; for, if we may be suspected of *Arianism*, without having taught any thing like it, and though we have taken all proper occasions to offer our reasons against it, and that not only from the *pulpit*, but some of us from the *press*; we say, if we must be suspected, merely because we would not subscribe what our brethren would have us; why may we not be suspected of *hypocrisy* after we have done it? and then pass in the world for *Arians*, and *cheats* into the bargain. We never yet thought *jealousy* and suspicion to be such good-natured things as to be satisfied with a *few good words*."—"Though we would not charge our brethren that required our subscription, with a design which any of them do disclaim, yet to us it appeared, and does still appear, to have the *nature of imposition*; which has been the great engine of division among Christians from the beginning, and has done unspeakable mischief to the Christian church."

On the other hand it was said, "The great occasion of the subscription is to bear our testimony against the growing error of the present day, which introduces a new doctrine of the sacred *Trinity*, and to distinguish ourselves from those who are gone into it. They will call the *Son, God*; and some of them the *Holy Ghost, God*; preach for the true and proper *Divinity* of the *one* and the *other*; that is, such a *Divinity* as they will call *true* and *proper*, without saying what it is; profess to believe in the *Son*, and believe in the *Holy Ghost*, and highly to *love* and to *honour* the *one* and the *other*, and make so-

lemn *appeals* to God, and *protestations* to men, of their *sincerity* in all this. And what is all this for? What need of so much ado? Why, only to avoid declaring that the doctrine expressed in those words of the Catechism, namely, *that there are three Persons in the Godhead: the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory; is what they believe to be the doctrine of the Holy Trinity revealed in the scriptures.*"

The reader will bear in mind, as an argument in favour of the subscribing ministers, that Arianism was becoming very prevalent in the Church of England; and that Mr. Pierce, of Exeter, while he avowed that "Christ and the Father were one," because it was so said in the scriptures, had refused expressly to acknowledge that "the Son was one God with the Father," because it was not so expressed in the scriptures. Those ministers, therefore, who wished, by the Advices which were to be sent to Exeter, to check the growth of the Arian heresy, would necessarily be desirous that their own sentiments should be unequivocally expressed upon a subject so vitally important in the Christian religion; and seeing that, in order to do this, it was absolutely necessary that some human explication should be required; they thought that nothing could be more unexceptionable than an Article which they had all subscribed, and answers to questions which they all taught to their children.

I have intimated in a former part of this account, that the non-subscribers manifested great laxity of principle, and were evidently imposed upon by the specious sounds of *peace* and *charity*.

They seem to have forgotten, that peace without righteousness is "no peace;" and that *charity* without principle is not *love*. "The wisdom that is from above is first *pure*, and then *peaceable*;" and "the love of God which is shed abroad in the heart by the Holy Ghost," can only approve of those as Christian brethren who give evidence by their subjection to the authority of the word of God, that they "love our Lord Jesus Christ in *sincerity*."

The consequence of being governed by such gross misnomers as *peace* and *charity*, falsely so called, has been productive of the most dreadful consequences to the cause of pure and undefiled religion. Another standard than that of *an agreement in subjection to the authority of Jesus Christ, as the only head and law-giver in his church*, has been introduced; and *charity*, and *candour*, and *indifference*, have been substituted, instead of *decision*, *inflexibility*, and *zeal*, which were all manifested by the apostles Barnabas and Paul, towards the false brethren who had crept into the church of Antioch. "To whom," says the apostle, "we gave place by subjection; no, not for an hour, that the truth of the gospel might continue with you."

A very sensible and correct writer* has so well expressed my sentiments upon the subject of the tendency of this spirit manifested by the non-subscribers, that I transcribe the following from the Appendix to his "History of Dissenting Churches, &c. in London;" printed 1814.— "That which contributed most to the decline of the Dissenting

* Mr. Walter Wilson.

interest, was the open departure of many from the doctrines of the gospel. This began to take place immediately after the Salters' Hall Controversy, and continued to make rapid strides among the Presbyterians, till it has at length landed them in a region somewhat below Socinianism.

"A great majority of the ejected ministers were attached to the Presbyterian discipline, and the churches they founded were arranged under that denomination; but they maintained a friendly correspondence with their Congregational brethren, until the fatal disputes concerning subscription effectually divided them. From that time the Presbyterians have continued to decline in a progressive manner, till their congregations have been ruined, and their meeting-houses shut up. The progress of error was gradual. It first began with the convenient stalking-horse, charity, which was as successfully applied to screen those who departed from the doctrines of the gospel, as it is in the present day to cover a defection from the distinguishing features of non-conformity. As liberality grew in fashion, the divines of the new school began to preach up the innocency of mental error; and the celebrated lines of Pope were appealed to with as much confidence as any one would quote a text of scripture to support a doctrine. Considerable progress being now made towards undermining the necessity of revelation, it is no wonder that human nature became exalted, and huge volumes were written to delineate the beauties of natural religion. This prepared the way for rejecting those doctrines of revelation which were supposed to militate against the reason and the

fitness of things; and the wisdom of the Almighty being brought down to a level with human comprehension, their system began to be applauded even by infidels themselves. All the attributes of Deity were so absorbed in his benevolence, that faith became an unmeaning sound, and those who ventured to oppose truth to their favourite divinity, were immediately considered as narrow-minded bigots. From High-Arianism, there was a gradual advance, step by step, to the lowest state of Socinianism; and in our own day the system has been still farther purified, and rendered less objectionable to unbelievers. Under the specious pretence of rescuing Christianity from the corrupt glosses of Christians, the most bare-faced attacks have been made upon every thing that is peculiar to the system. The result of a departure from the doctrines of the gospel, has been the declension of the Presbyterian interest, and in many places its total extinction. Indeed the name is now retained only by a few Arian congregations, which scarcely exist, and are hastening to a dissolution. Those Dissenters who have embraced the Socinian scheme, now appropriate to themselves the name of Unitarians, from their belief in the Unity of God; but as other Christians are equally strenuous for that doctrine, the term ought not to be applied to them exclusively."

The above remarks of Mr. Wilson will apply with equal force to the General Baptist denomination. Their congregations are very few, and are reduced to the lowest ebb. They would probably ere this have been extinct, had they not supported their ministers by funds appropriated for

the support of evangelical doctrines. The "New Connection" of the General Baptists are all Trinitarians, as are the whole body of Particular Baptists, and the still larger class of Independents; to which may be added the Methodists of both descriptions.

It is deeply affecting, in reading over the names of Presbyterian ministers, a century ago, who were indeed the glory of the land, to perceive that they unconsciously introduced principles which have "eaten like a gangrene," till the congregations over which they presided have wasted to a shadow, and bear the marks of a disease which will speedily terminate in death. "How is the gold become dim; how is the fine gold changed!"

That such an example may not be lost upon the orthodox Protestant Dissenters of the present day, and that it may lead them to "contend earnestly for the faith once delivered to the saints," is the fervent prayer of

IOTA.

EDUCATION

OF

MINISTERS' CHILDREN.

To the Editors of the Baptist Magazine.

THE paper in your Magazine for December, on the Education of the Children of Ministers, is certainly calculated to excite very general attention, and to make its way to the hearts of all who properly appreciate the labours of those men, who deprive themselves of opportunities of acquiring, if not wealth, yet such a competency, as may enable them to give their children a suitable education, and submit to the privations attendant upon a very slender income, for the sake of

promoting the spiritual and everlasting interests of men. If they have the disinterestedness to make such personal sacrifices, and are supported under them by the consciousness of the importance of the object they are promoting, and the future recompense they have in prospect, it is surely, matter of regret, that their children, who are certainly as dear to them as other children are to their parents, should be permanently injured by their disinterestedness. But unless some measure be adopted for the education of their children, this must inevitably be the case. Impressed with this consideration, some very worthy men, who have kept respectable seminaries, have admitted the children of dissenting ministers among their friends, on very reduced terms. This, however, can furnish but a very partial remedy for the evil, and is besides effected at a greater sacrifice on the part of the individuals whose practice it is, than the mind of the generous public would feel easy in wishing them to make. I am glad the subject is brought forward to the notice of the public in your valuable Magazine, and I hope it will meet with the attention it deserves. Some of your correspondents will, I trust, employ themselves in digesting a plan, pointing out the kind and degree of education desired, as well as the best means of procuring it—either by a fund, which may defray the expense of the education of such children, at approved seminaries already established, or by a separate establishment.

The coincidence referred to in the note is certainly of a very encouraging nature, and leads me to remark, that a pious and respectable female, resident in

the vicinity of the metropolis, has favoured me with several letters on the subject of the education of the orphan daughters of dissenting ministers, and furnished me with the outlines of a plan of an establishment for the purpose. That plan does credit to the understanding and the heart of its author. I forbear, however, to introduce it here; as I presume, if the subject of education be taken up with becoming zeal, of which I begin to cherish a sanguine hope, the education of orphans of both sexes will make an important part of a more extended plan.

Money, it is true, will be wanted; and whether enough can be obtained for the purpose of making an attempt with a rational prospect of success, it does not become me to say: perhaps it can only be known upon trial. I am happy, however, to be able to inform you, that a very respectable gentleman, who feels much interested in the subject, has, since the appearance of the paper above mentioned, written to me, and engaged, that should an institution for the purpose be set up, he will give *one hundred pounds to the male school, and another hundred to the female, and an annual subscription to each*. I trust this generous offer will have its effect. And I am not without hope that some others of my friends, to whom I have had an opportunity of mentioning the subject, and of showing the letter above referred to, will be disposed, according to their ability, to encourage so laudable an undertaking. Most cordially wishing it success, and willing to do all in my power for its support,

I am, yours, &c.

W. S.

Bradford, Yorkshire,
Dec. 18, 1818.

MISS EMERY.

IN reading the following passage in "The Vale of Light," which will be soon reviewed, our thoughts were involuntarily led to Miss Emery, of whom there is an account in the Obituary for January.

"After we had, with much reluctance on my part, left this delightful garden, and were advancing along the narrow way, our attention was caught by the COTTAGE OF CONTENTMENT. It presented a very neat appearance: the walls were white; a sweet bed of flowers shed their fragrance, and displayed their beauty, at each side of the door; and its windows were fringed with honey-suckles. That is the place, said the angel, where happiness reigns. They do not, however, possess much of this world; their income is very scanty; neither have they been exempted from the difficulties and trials of life; but they have learned, by the grace of God, to be content in every condition. They are aware, that nothing under the sun can yield solid enjoyment without the favour of God. Hence they have been very desirous about an interest in it; and they have obtained their desire. They can look up to God as their portion, and the final refuge of their spirits. They are not swallowed up with over-much sorrow by any dispensation of Providence, however trying. —They had a little boy who was lately cut off by death. Before the sad event, he had learned to talk of heaven; and he expressed much pleasure in the prospect of getting thither. He indulged the hope of being happy with Jesus Christ; for he had been early taught who Christ was, and what he has done for sinners. His pa-

rents did not think him too young to learn the sacred name of Jesus. They had no idea that the religion of the Bible was too much a mystery for the young. They thought its tendency was to expand the youthful mind, and to prevent it from being preoccupied with the fleeting vanities of this world. His mother could have wished that her sweet flower, as she called him, might have bloomed a little longer in this world; but when she reflected that he would bloom much lovelier in the paradise of glory above, and there be safe from the chilling blasts of this stormy wilderness, she felt perfectly resigned to the will of Heaven. He left a sweet little sister, whose name is Mary. It is surprising to see how happy the little creature is, in the thought that she has a brother in heaven. Indeed, her sagacity and discernment are truly wonderful; and some have expressed a fear lest she is soon to follow him. She discovers a mind far superior to most of those trifling amusements that are so common among the generality of children. She is scarce six years old, and yet she can repeat hymns most gracefully—giving them all the force and beauty of cadence and emphasis."

THOUGHTS ON HOPE.

(*Extracted from the Eclectic Review for January, 1819.*)

THE fervent Christian, who truly lives for eternity, is either happy in his hope, or restless and sorrowing under its temporary obscurity. He has learned that not merely his comfort, but his advancing in holiness, his victory over the world, his strength

and readiness for usefulness, and especially his genuine humility, all keep pace with the brightness and steadiness of his hope. But his hope does sometimes decline, in which case he invariably traces these declensions to the indulgence of a vain complacency in his own attainments, to self-righteous fear and unbelief, to the eager pursuit of created good, or to an exposure to some unedifying influence. The Christian, we say, may be deprived for a time of the comfort of his hope—he may lose sight of that which he still considers as the pearl among his graces; but his state of mind under such circumstances, differs as widely from the vague uneasiness of the half-believing worldling, of the self-pleased but ever-fearful Pharisee, or of the inconsistent professor, as his good hope is unlike to their negative comfort.

ANECDOTE.

A WEALTHY planter in Virginia, who had a great number of slaves, found one of them reading a Bible, and reproved him for neglect of his work, saying, there was time enough on Sundays for reading the Bible, and that on other days he ought to be in the tobacco-house. The slave repeating the offence, he ordered him to be whipped. Going near the place of punishment soon after its infliction, curiosity led him to listen to a voice engaged in prayer; and he heard the poor black implore the Almighty to forgive the injustice of his master, to touch his heart with a sense of his sin, and to make him a good Christian. Struck with remorse; he made an immediate change in his life, which had been careless and dissipated; burnt his profane books and cards, liberated all his slaves, and appears now to study how to render his wealth and talents useful to others.

Juvenile Department,

PHILOSOPHICAL REFLECTIONS.

No. XX.

THE EARTHS.

"I see the rivers in their infant beds!
Deep, deep, I hear them, lab'ring to get free!
I see the leaning strata, artful ranged,
The gaping fissures to receive the rains,
The melting snows, and ever-dripping fogs.
Strow'd bibulous above, I see the sands,
The pebbly gravel next, the layers then
Of mingled moulds, of more retentive earths,
The gutter'd rocks, and mazy running clefts;
That, while the stealing moisture they transmit,
Retard its motion, and forbid its waste.
Beneath th' incessant weeping of these drains,
I see the rocky syphons stretch'd immense;
The mighty reservoirs of harden'd chalk,
Or stiff compacted clay, capacious form'd."

Thomson.

MAN is the only intelligent creature inhabiting this world, capable of understanding and admiring the Creator's wisdom in any degree; yet it generally happens, that his intellectual faculties are either employed in the most inferior considerations, or become torpid and enervated by sloth. The exquisite beauties of nature are too refined for his depraved taste; and mere animal gratifications, varied according to his rank, too frequently absorb his attention. Prevailing practices, however ridiculous, if distinguished by the name of fashion, have greater charms than the sublime and instructive scenes of creation, and, to such, except in the superior conveniences they unheedingly enjoy, it is as if philosophy had done nothing for man. They cast a glance above them, rather to admire or regret the state of the atmosphere, than to contemplate those ever-moving luminaries that silently proclaim their Maker's praise; and heedlessly tread upon the earth that supports them, as if unworthy of their regard. May the youthful reader profit by the folly of the thoughtless, and apply his heart unto wisdom!

The soil on which we tread is not unworthy of our notice, but like the other departments of creation, teems

with proofs of infinite skill and benevolence. Earth was long considered as one of the four grand elements of which visible objects were formed; but by those who have had opportunities of witnessing the delightful employments of the field, or the garden, or who have been present at the digging of canals or other cavities, a great variety in the appearance of soils must have been remarked. This diversified appearance progressively occupied the attention of the curious, till it was found that what had formerly passed for one great element, was composed of various substances, essentially different in their nature and uses; and hence the plural appellation *earths* has been very properly employed to designate this wonderful department of the Almighty's productions. Of these earths chemists now enumerate nine, which they have distinguished by the terms of *silica*, *alumina*, *zirconia*, *glucina*, *yttria*, *barytes*, *strontites*, *lime*, and *magnesia*. O how becoming is humility to man! How many ages rolled along before the important science of chemistry made known the distinct properties of these substances, and, even now, the uses of several of them remain to reward the labours of succeeding enquirers: but how unsearchable is that wisdom, and how inconceivable that power, which, with the utmost ease, can adjust and direct the nicest arrangements and finest processes that are perpetually taking place among them!

But we proceed to notice the principal characteristics and uses of the earths.

Silica, in its pure state, in which however it is never found in nature, is a white substance, without smell or taste. It is only to be dissolved in fluorine acid; and can only be fused by great heat, when mixed with soda or potash, when it is converted into glass. Although we

know no method of dissolving this earth in water, nature mocks the wisdom of man, and, by some secret process, dissolves it plentifully, forming incrustations. "In Iceland there is a boiling fountain, which spouts water to the height of 90 feet, and deposits in falling so great a quantity of siliceous earth, that it forms around its base a sort of solid cup, which surmounts and envelops it." This earth is found in most solid minerals, and forms the most considerable part of those huge rocks that so often strike the traveller with wonder and terror. To it we owe the gravel that adorns and improves our roads, and the various glasses that so eminently contribute to the comforts of life; while it is a material ingredient in that beautiful composition porcelain—and in the cements and earthen wares that minister so much to our convenience. The uninformed are not aware how much they are indebted to philosophical investigation. This is particularly evident in the article of glass, the manufacture of which, though long known, was in a very imperfect state. Perfectly transparent glass was so rare in the days of Nero, that he is said to have given the enormous sum of £50,000 for two clear glass cups with handles. The classical youth has heard of the asbestos of the ancients, in which the bodies of the rich were wrapped before they were placed on the funeral pile, and which consisting of two-thirds of silica, was impervious to the flames, and preserved the ashes of the body from mixing with those of the wood. The princes of Tartary, according to the philosophical transactions, used it for the same purpose more recently: some of the ancients are said to have made themselves clothes of it; and Pliny speaks of napkins of the same, which he had seen, that, after having been used at a feast, were cleaned by being thrown into a fire.

Alumina, like the last mentioned earth, is not found pure; to obtain it pure, therefore, requires a chemical process. It has obtained this name from its being the base of the salt called alum. In its pure state

it is soft, tasteless, adhesive, opaque, and becomes contracted and very hard in the fire. It is procured in abundance from all kinds of clay, potter's earth, &c. also from the ruby, the sapphire, &c. in which precious stones it is found in a crystallized form. In the state of clay, it is distributed over the surface of the earth, and is of incalculable utility for a great variety of purposes in common life: while, in the form of bricks, it is one of the principal materials in the construction of our dwellings; and in that of earthen ware and porcelain it greatly contributes to their enrichment and convenience. It is evident from the sacred scriptures, that earthen ware must have been in use at an early period among the Jews. The employment of a potter seems to have been well known, and it is supposed, that the potter's wheel, there mentioned, was the same simple instrument now used for the making of round vessels with plain surfaces: but the present improved state of earthen ware is another recommendation of the advantages of scientific research, but for which advantages the justly celebrated Mr. Wedgwood could not have so benefited his country. The dyer and calico printer are also indebted to aluminous earth in various respects; and in countries where alum slate is not abundant, as in England, it is employed with sulphuric acid in the production of alum.

Zirconia, *glucina*, and *yttria*. Although the existence of these earths is ascertained, and several of their distinguishing characteristics pointed out, we are as yet ignorant of their uses. The first is found only in the mineral *zircon*, and in the precious stone called the *hyacinth*. It was discovered by Klaproth, so lately as 1793. It has the appearance of a fine white powder, is without taste or smell, and can only be dissolved in acids, or alkaline carbonates. The second, *glucina*, so called from the Greek word *γλυκυν*, sweet, is found in the mineral *euclase*, and in the emerald and *beryl*. It is a white powder, soft and light, inodorous, and though tasteless in itself, when dissolved in

acids, it forms sweet-tasted salts, somewhat astringent. It is not fusible by heat. "From the sweet taste of these salts," says Mr. Parke, "we have reason to believe, that Nature, who forms nothing without its use, has endowed this earth with properties which will some time or other render it eminently serviceable to the animal economy." Yttria is found in a black mineral, denominated gadolinite, from Gadolin, a Swedish chemist, who first analysed it. The term by which this earth is denoted, is formed from the name of the place where gadolinite was discovered—Ytterby, in Sweden. This earth, taken from the mineral, forms a tasteless white powder, of greater specific gravity than any other earth. Combined with the acids it forms sweet and coloured salts.

Barytes, from *Barys*, heavy, was discovered by Scheele, in 1774, combined with sulphuric acid, in a mineral called ponderous spar. It is in this state that it is principally met with, although it is occasionally found in combination with carbonic acid, and, in France, with the oxide of manganese. It is of a grayish white colour, has a sharp burning taste, and is a strong poison; it changes vegetable blue colours to green, and causes oil to unite with water; it is a conductor of electricity, and is distinguishable from other earths by its solubility in water. It is of great use in chemical experiments as a test; and combined with muriatic acid, it is used medicinally. An excellent durable colour has also been made from it for water-painting, which is known by the appellation of "Hume's Permanent White."

Strontites, so called from the lead-mine Strontian, in Argyleshire, where it was discovered in 1787. Combined with sulphuric acid it is plentiful, and is employed in repairing the roads near Bristol and Paris, and in Pennsylvania. When pure, it resembles barytes in colour and taste, but not in its poisonous property.

Lime is well known to be of a white colour, and of an acrid, hot taste. It cannot be fused and it

gives out a considerable portion of caloric when sprinkled with water, which solidifies with it. It absorbs moisture and carbonic acid when exposed to the air; to divest it of which, it is burned in kilns, which renders it pure: hence it is never found pure in nature. It is not only found in chalk, marble, &c. but in vegetables, and animal bones, of which last it is the base. It also impregnates the waters of springs and rivers; for it possesses the singular quality of dissolving more freely in cold than in hot water: indeed, artists are said to form basso-relievos merely by filling their moulds with the waters of Tuscany, in which this earth is so copiously diffused. This earth is one of the most useful. When purified it is the principal ingredient in mortar, which, if good, hardens with age, because it continually absorbs carbonic acid from the atmosphere, which accounts for the strength of ancient buildings. The agriculturist uses it as a manure, because it accelerates the dissolution and putrefaction of animal and vegetable matter, and imparts a greater power of retaining moisture: nor has he to fear, from its burning nature, that it will prove injurious; for it speedily crumbles, and absorbs carbonic acid, and is converted into chalk, and rendered harmless. In solution, it is employed by the tanner to dissolve the glutinous part of the skins, and to facilitate the removal of the hair. The sugar-refiner makes use of lime-water to rid his article of the uncombined acid, which prevents it from crystallizing. The soap-boiler employs it to deprive the alkali of carbonic acid, that it may freely combine with the oil or tallow. But our limits prevent the further enumeration of its uses.

Magnesia only occurs in combination with acids. It is commonly obtained from sulphate of magnesia, which is found in sea and mineral waters. It is well known to have important medicinal uses, and will purify putrid waters.

It will be evident to the discerning youth, that, as these earths are not found in a state of purity in nature, they must occur in combina-

tions; of which there is no end. In this state they are arranged in strata by infinite wisdom and mercy. Of some of the uses of these arrangements, Thomson has beautifully spoken in the poetical lines which precede our reflections. Nor are we to consider the minute and very diversified combinations of these earths, as an accidental or trivial circumstance. To these mixtures we owe the minerals that administer so much to our gratification, and those gems on which we set so inordinate a value; the stones

of varied utility, and the rocks which affright the mariner: so that our globe has been justly compared to a vast laboratory, in which the great Creator, by various processes, with which we are unacquainted, carries on his benevolent and beautiful operations! How interesting the reflection, that the same merciful Being deigns to designate the pious heart as his temple, and by very different, but still more sublime operations, promises to prepare it for heaven! May the reader and the writer experience this blessedness!

N. N.

Obituary.

REV. SAMUEL NORMAN.

THE Rev. Samuel Norman, pastor of the Baptist church at Braunston, near Daventry, Northamptonshire, died on the 4th of August last, aged 65 years, after a fortnight's illness, which terminated in a bilious and typhous fever. He has left behind him a widow, aged 66 years, and five children, to lament his loss. The writer of this short account is still with her, and humbly prays that the Lord will protect and provide for us, and enable us to cast our care upon him, who is a friend to the fatherless, and a husband to the widow. She prays that we may be resigned to the will of the Lord, reflecting, that if it is our loss, it is his gain; that the disembodied spirit is now in full possession of eternal glory, and dwells with him for whom he has been labouring above thirty years; and that the labours of his mortal life have terminated in a large reward.

Having thus performed the painful task of informing you, that my dear father is no longer an inhabitant of this lower world, I proceed to say, that I derive some pleasure from the consideration of the Divine goodness to him in his last and

closing days, in favouring him with so happy a frame of mind while passing through the valley of the shadow of death. It might appear unbecoming in me to say much concerning my late father as a Christian and a minister; or to enter into his numerous trials and afflictions, and his deliverances and mercies. Indeed I have not yet been able to examine my late deceased father's writings in his study; I shall, therefore, passing over the former part of his life, confine myself to some of his last comforts and consolations during his very painful affliction. It was his earnest desire to spend and be spent in the cause of Christ. He has often said, that he felt weary in the work, but not weary of it; and has frequently prayed that the Lord would enable him to stand up in his great name as long as he thought fit to continue him in life. This request the Lord was pleased to grant; for he preached three times on July 20, only two sabbaths before his translation from the church militant to the church triumphant. In the morning of that day he preached from Job xv. 11: in the afternoon, from 2 Timothy ii. 1: *Be strong in the grace that is in Christ Jesus.* In this sermon he dwelt much on death.

He said, "that we must be strong to die; that in order to die well, we must live near to God; that according as a man lives, so he dies; and that if religion has been his delight, dying will be the scene of tranquillity and joy." He then said, "that he hoped he could say at times, he longed to depart and be with Christ;" and repeated the following lines:

Make haste, my days, and reach the goal,
And bring my heart to rest;
On the dear centre of my soul,
My God, my Saviour's breast.

it seemed as though my dear father was preaching his last sermon.

In the evening, his text was, Isa. xxvi. 20, "Come, my people, enter thou into thy chambers," &c. He again, in a very striking manner, spoke of death as though he had his own departure before him. I shall not soon forget some of his sayings in this sermon; one in particular was, that frequently the Lord, previously to the occurrence of some great calamities, calls home many of his dear people from the evil to come, and causes them to enter into peace. "It is as if God had said, Come, my people, do not be afraid of death and the grave; enter, as it were, into your bed-chambers; for dying is but going home." Upon our return from meeting, I could not avoid telling my dear father, that I thought he had been very happy. He replied, that he had; but that he was now very much fatigued. He did not, however, appear any worse until the next day, when he was taken with the complaint which terminated in his death. His affliction prevented him from speaking much; but through this painful season, he was perfectly submissive to his heavenly Father's will. It was pleasing to witness the divine consolation and support with which he was favoured, as well as his patience and resignation under his sufferings. At one time he calmly said to me, "I am going home." I replied, "I hope the Lord will support you." He then said, "He does support me, and strengthen me; he has done all things well." One night as he was leaning on me

and my mother, whilst we were gently helping him across the room, he said, "That precious promise is now fulfilled in me, 'Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.'" At another time he said, "O, what should I do, if the precious promises which I have preached to others were not now my support? Pray that the Lord may not leave off shining upon me." A friend who was standing by his bedside said, "Precious in the sight of the Lord is the death of his saints." "Yes," answered he, "for then the dear Saviour sees of the travail of his soul; then another soul is brought to glory; then another jewel is set in the Redeemer's crown." On the last day of July, the physician who attended him said, that he could not continue long. This was a severe stroke to us; but divine grace supported us under it. On Lord's day morning, whilst I was standing by his bedside, I said, "Do you know, father, what day it is?" "Yes," replied he, and with strong emotions exclaimed,

"This is the day the Lord has made,
He calls the hours his own."

And after a short pause, he added, "Our light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory." Soon after, upon hearing singing, he exclaimed,

"Now let me mount and join their song,
And be an angel too;
My heart, my hands, my ears, my tongue,
Here's joyful work for you."

This was a part of his favourite hymn. He then said,

"Earth has engross'd my love too long;
'Tis time, my soul, to rise."

At one time as my mother, at his desire, was helping him up in the bed, he turned to her, and said, "This is the way we must part; the angels are around me to take me to Jesus; I do not know whether to-day or to-morrow; a little more patience." The enemy of souls was not per-

mitted to harass him much. At one time he called me to his bedside, and said, "Mary, I have had half an hour's conflict with Satan, but I have conquered." "The Lord," I replied, "would not suffer him to be tempted more than he would enable him to bear." "And you know, my dear father," continued I, "you have often said, that Satan will not leave off tempting while a soul has one foot out of heaven." On seeing me with the Bible in my hand, he said, "Read to me the 103d Psalm." When I had finished, he said, "Precious, precious promises! I have read that Psalm, and many others, with more than common pleasure and delight." On the morning of the day of his departure, he said to me, "My dear child, I hope you and your mother will be enabled to stand by my bedside, and see me die. It will be a great comfort to me." It was almost too much for my weak frame to bear; but the Lord gave strength equal to the day. In the afternoon he seemed to be speaking, and to feel uneasy. A friend asked him what he wanted. He replied, "That he had lost his Jesus;" but he soon after said, "Oh! I have found him; he will not leave me any more; two more conflicts, and I shall be in glory." About ten in the evening, as my hand was in his, and the cold sweats were on him, he pressed my hand and said, "Now my dear Jesus will not leave me any more; did not I say he would be my strength in death?" These were his last words, as nearly as I can remember. He lay still, breathing lower and lower, till about a quarter past 12 o'clock, when, without a groan or struggle, he sweetly fell asleep in Jesus, and entered into the joy of his Lord. On the Saturday following, his remains were interred, at his own desire, near the vestry door; and the address at the grave was delivered by the Rev. Thomas Shakespear, of Southam. On the Lord's-day following, a funeral discourse was preached by Mr. Bumpus, of Northampton, agreeably to his own request, from a passage he had selected some time before, Phil. iv. 1. I cannot

but rejoice in the Lord's goodness towards my dear father, when I consider his happy death. I feel the greatest comfort, though mixed with regret. When we behold our dear friends exemplifying the power of divine grace, both in life and in death, our faith and hope are confirmed, and we are enabled to trust our all with him, who has been the refuge, the strength, and the help of his people, under all their troubles. May the reader, and the writer, enjoy the same divine consolations in their dying hour!

M. N.

SAMUEL WYKE KILPIN.

SAMUEL WYKE KILPIN, the only child of the Rev. Samuel Kilpin, of Exeter, died the 4th day of December, 1818, after an illness of a few days. This lovely youth was an object of admiration and delight amidst an extensive circle of friends. He was born at Leominster, January 1, 1805, and when reason began to dawn, discovered himself to be possessed of a promising mind. As he grew up, the expectations of his fond parents were greatly raised. At the age of seven years, he gave hopeful evidence of genuine conversion to God; and from eight years old, he regularly took his turn in the devotions of the family, with his now bereaved father, and the students in his house. In the meanwhile his thirst for general knowledge was intense. His acquaintance with the Latin and Greek Testaments was considerable. Many branches of natural philosophy, geography, ancient history both sacred and profane, and the history of his country, successively engaged his attention. By these his mind became informed, and his views expanded to a very extraordinary degree for one of his years: yet, with all his acquirements, (for they were greatly sanctified,) his modest, humble, and unassuming demeanour, drew towards him the sincere love of all.

This youth was not an idle spectator of what was going on in the

kingdom of Emmanuel. Being well skilled in psalmody, and possessing a melodious voice, he led the singing with great skill, and yet without ostentation. He was, too, a *regular* and *steady* teacher in a Sabbath school. What a pity, that in our churches so many should flag in this important work! His last exhortation to the children is not likely to be forgotten. Without the least indisposition of body, (for he did not sicken until the close of the ensuing week,) he took up this impressive idea, that *probably he might neither see nor address them again*, and then gave a solemn charge. The many amiable qualities which adorned him he did not appear to be conscious of. As a sinner, he looked for salvation to sovereign grace, through the righteousness of Jesus Christ. It should not be omitted, that this dear youth engaged publicly in social prayer. The nature of his illness deprived him of the power of speaking much; but when his fond parent, who only survives the stroke, was removing him *from one bed to another*, a few hours before his death, he exclaimed, laying peculiar emphasis on the pronoun particle, "*In my Father's house are many mansions.*" Such was the wound inflicted on the mind of his tender and over-affectionate mother by *this providence*, that she became overwhelmed with grief.—Her reason forsook her; and on the twelfth day after his departure, "her life being bound up in that of the lad," the functions of nature were broken up, and her spirit took its flight, there is good reason to believe, to join his in a happier world, December 16, 1818.

Samuel Wyke Kilpin had nearly completed the fourteenth year of his age. An interesting Memoir of him may, at some future time, be expected in the form of a small volume, from the pen of his father. His mother's age was 47. She was the eldest daughter of the late Mr. Abraham Wyke, a deacon of the church at Leominster.

RECENT DEATHS.

REV. THOMAS SOWERBY.

ON Monday, January 4, 1819, departed this life, Mr. Thos. Sowerby, formerly pastor of a small Particular Baptist Church, at Battle-bridge, Middlesex, (now dissolved.) His latter labours have been chiefly of an occasional nature, with good acceptance among the London Churches, and more particularly at Walworth, being in connection with the church under the pastoral care of Dr. Jenkins.

For many years he was the subject of much affliction, which he bore with Christian resignation—he was fully sensible of his approaching end; and having set his house in order, with the utmost serenity he waited his Master's mandate, "Come up hither."

REV. MARK WILKS.

DIED, at Norwich, after a few days' illness, Feb. 5, 1819, the Rev. Mark Wilks, pastor of the second Baptist Church there.

REV. ALEX. PAYNE.

DIED, February 13, 1819, at Walgrave, in the County of Northampton, the Rev. Alexander Payne, who had been pastor of the Baptist church there thirty-three years. He preached his last sermon January 31, 1819, with more than usual animation, from Job xxx. 23, "For I know that thou wilt bring me to death, and to the house appointed for all living."—The low state of the congregation renders his death a heavy loss.

REV. DR. JENKINS.

DIED, Feb. 21, 1819, the Rev. Dr. Jenkins, many years pastor of the Baptist Church at Walworth.

We shall be much obliged to the friends of the above ministers, if they will favour us with Memoirs of them.

Review.

The History of the English General Baptists. By Adam Taylor. 8vb. 2 vols. £1 1s. pp. 506 and 497. 1818.

It is not from intentional neglect that we have so long omitted to notice this work: on the contrary, the reading of it has afforded us great pleasure.

It is divided into four books. Book 1. Chap. 1. may be considered as a preliminary chapter. It contains traces of the Baptists in foreign countries previous to the Reformation. 1. From Tertullian to the Conquest of Spain by the Moors; or, from A.D. 200 to A.D. 714.—2. From the Conquest of Spain to Peter de Bruys; or, from A.D. 714 to A.D. 1100.—3. From Peter de Bruys to the Persecution of the Albigenses; or, from A.D. 1100 to A.D. 1200.—4. The Sufferings of the Albigenses, &c. from A.D. 1200 to A.D. 1400.—5. From the Destruction of the Albigenses to the Reformation; or, from A.D. 1400 to A.D. 1600.—6. The Munster Anabaptists; from A.D. 1524 to A.D. 1535.—7. Remarks on their Insurrections.—8. Persecution of Baptists by Protestants.

Book 1. Chap. 2. exhibits the Progress of the Gospel, and Traces of the Baptists, in England, previous to the Reformation. This Chapter is divided into four Sections.

Book 2. divided into four Chapters, and subdivided into thirty-six Sections, contains the History of the English General Baptists from the Reformation to A.D. 1700; and shows their Rise; their Progress to the Restoration; their History from the Restoration to the Revolution; their History from the Revolution to A.D. 1700; and an Inquiry into their Doctrine and Discipline during the seventeenth Century.

Book 3. divided into three Chapters, and subdivided into twelve Sections, relates the History, previous to the formation of the New

Connection, of those Churches which originally formed it.

Chapter 1. gives a very interesting account of the Rise of the General Baptist Interest in the Midland Counties; and its progress to the formation of the New Connection A.D. 1770.

Chapter 2. gives a similar account of the Northern District.

Chapter 3. continues the History from A.D. 1700 to A.D. 1770.

Book 4. divided into three Chapters, and subdivided into 19 Sections, records the History of the New Connection from A.D. 1770 to A.D. 1817; and concludes with a View of its present State, and an account of its Doctrine and Discipline.

It is almost unnecessary for us to say, that the General Baptists are so called from their denial of the doctrines of Particular Election and Particular Redemption, and that the Particular Baptists (among whom the Editors of this Magazine rank themselves) are so called from their maintenance of those doctrines.

It is not our intention, in reviewing this work, to enter into the controversy. Whilst we think it our duty to hold fast those views of divine truth which we have derived for ourselves from the Holy Scriptures, as well as to defend them upon every proper occasion, it affords us unfeigned pleasure to hold out the right hand of Christian fellowship to ALL who love our Lord Jesus Christ in sincerity, and to unite with them as far as the interests of his kingdom upon earth, according to our view of them, will permit. And that this was the character of many of the persons whose history is here recorded, we cannot for a moment hesitate to believe.

"The late Mr. John Newton, though a clergyman of the church of England, said, 'I am not sure, that, in the year 1740, there was a single parochial minister, who was publicly known as a gospel preacher, in the whole kingdom.' In most places, the clergymen were

persons of a dissolute life, who freely engaged in all the sports and vices of the age. This appears to have been peculiarly the case in the country parishes of the midland counties: and, as there were but few Dissenters, and those chiefly in the large towns, the form of religion, as well as the power, was, in many of the villages, almost unknown. The inhabitants were involved in the most deplorable ignorance;—‘darkness covered the earth, and gross darkness the people.’

“In this gloomy state, it pleased God to send forth his zealous servants, Messrs. Wesley and Whitefield, to rouse our countrymen to an attention to the most important of all concerns, the salvation of their immortal souls. These useful men encountered violent opposition; but were blessed with astonishing success; and were soon joined by many respectable characters. Amongst others, the pious Lady Huntingdon entered warmly into their views; and exerted all the influence which her rank and fortune gave her, to promote their success. David Taylor, one of her servants, residing with her at Donnington Park, in Leicestershire, having himself tasted that the Lord was gracious, was occasionally employed, under the sanction of her ladyship, in preaching in the neighbourhood. In these benevolent excursions, he visited, in 1741, Glenfield and Ratby, two villages near Leicester. Curiosity led many to hear this famous preacher, and his new doctrines: and, among the rest, Mr. Samuel Deacon of Ratby, afterwards for many years pastor of the General Baptist Church at Barton. Being informed, when at work in the field, that a person had been preaching in the street, at Glenfield, and was going to preach again at Ratby, he immediately laid down his scythe, and went to hear him. The sermon made a lasting impression on his mind, and induced him to search the scriptures. The dissoluteness and ignorance of the clergyman now struck him in a new light: and he began to reflect on his own danger, as part of the flock of so careless a shepherd. After much reading, reasoning, and perplexity, he was enabled to rely on Christ alone for salvation; and immediately found peace and joy in believing.

“About this time, the Countess of Huntingdon, judging that David Taylor would be more useful as a preacher, if set at liberty from other engagements, dismissed him from her service. His visits to Ratby and Glenfield then became more frequent; and several were

awakened to a sense of divine things. In the following year, he was accompanied by Stephen Dixon, a fellow-labourer; and their united exertions were blessed with increasing success. Several of their followers soon attempted to teach, as well as they were able, the way of salvation to others. Two schoolmasters from Markfield, John Taylor and C. Clapham, were frequently employed in this good work at Ratby; to which village one of them removed, and formed a society on the plan of the Methodists.

“At the same time that these transactions took place at Ratby, Joseph Donisthorpe, a respectable blacksmith at Normanton, a place some miles distant, was brought to feel a concern for the salvation of his soul. He had read the scriptures; and he saw that the law of God required perfect and continued obedience; which he was conscious he had not rendered to it. His mind was, therefore, filled with most gloomy apprehensions respecting the account which he knew he must give. Anxious to escape from the wrath to come, he applied to a neighbouring clergyman for advice: but that poor man, totally unacquainted with the gospel plan of salvation, could only encourage Mr. Donisthorpe to depend on the honesty of his dealings in his transactions with men, and the goodness of his moral character: adding, ‘Take my advice; make yourself easy; continue to attend your church; and, if all be not right at last, I will bear the blame.’ This assurance did not satisfy the inquirer; his uneasiness continued to increase, and he was driven to the brink of despair. At length, as he was returning, one evening, from a neighbouring town, his mind deeply affected with his lost condition, and wondering how Providence could suffer such a wretch to live, he suddenly recollected the assertion of the apostle, ‘This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.’ His astonished mind was at once filled with the grandeur and importance of the truths which then first presented themselves to his contemplation. Redemption for a lost world, through the blood of Christ, filled his whole soul with the highest admiration, and the warmest gratitude; and changed his fears into joy. Supposing that he was the only person on earth to whom this grand scheme was known, he instantly determined, from motives of the purest benevolence, to communicate the good news to his fellow-sinners. He

assured himself, that the intelligence would be received with rapture by all mankind, but especially by the clergymen; who, though it was their business to teach men the way to heaven, were, he was persuaded, totally ignorant of it themselves. He went home, and immediately began to execute his philanthropic design, by imparting to his wife the grand discovery which he had made: when, to his great disappointment, instead of hearing it with grateful joy, she burst into tears, fearing his intellects were deranged. The regularity of his general conduct, however, soon undeceived her: she listened with more attention, and appears to have been his first convert.

"Full of the heart-felt subject, he discoursed on 'Justification by Faith' to all who visited his house; to the customers whom business brought to his shop; and almost to every one whom he met in the street. Some heard with attention; others reviled and persecuted him; yet the Normanton blacksmith, and his new doctrine, soon became the chief subject of conversation in the neighbourhood. Numbers flocked to his house, in the evening, after the toils of the day were finished, to examine these strange discoveries. Not a few disputed, rather than embraced the doctrine; and this obliged Mr. Donisthorpe to study the subject, and to furnish himself with arguments in its defence, both from reason and scripture. One evening, sitting on his own kitchen table, which raised him above his neighbours, whom he had accommodated with all his chairs, he began to describe the lost state of man by nature—his utter inability to deliver himself from this dreadful situation—and the certainty and sufficiency of salvation by Christ. Full of his subject, and animated with a strong desire to make others as happy as himself, he undesignedly engrossed the whole conversation; and held on, with a fluency and earnestness that prevented interruption, for nearly two hours. At the close of this harangue, he was startled at the idea that he had been preaching. This thought had not before occurred to him; for, though he was desirous to teach his fellow-creatures the love of God to sinners, yet he designed to do it only by occasional conversation, and never entertained the most distant wish to become a public minister. His benevolence produced his first sermon; and, from the attention with which it was heard, he was encouraged to proceed." Vol. II. pp. 2—6.

To many of our fellow-creatures, —it is possible even to some of our

readers,—all this will appear absurd; and they will deem it below the dignity of man. But angels are of a different opinion: there is joy amongst them over one sinner that repenteth, Luke xv. 10. The exertion of the power of God, in the rescuing of an immortal soul from the tyranny of sin and Satan, by the regenerating agency of his Spirit, and the instrumentality of his word, is a matter of greater importance than the parade of courts, than the triumphs of the warrior, or even than the subjects, grand as they confessedly are, which occupy the attention of the philosopher.

Great God, with wonder and with praise,

On all thy works I look;

But still thy wisdom, power, and grace,
Shine brightest in thy book.

The stars which in their courses roll,
Have much instruction given;
But thy good word informs my soul
How I may climb to HEAVEN.

The fields provide me food, and show
The goodness of the Lord;
But fruits of LIFE and GLORY grow
In thy most holy word.

We must make one more remark; —When Mr. Donisthorpe suddenly recollected the assertion of the apostle, which thousands have read and heard on whom it has produced no effect, "his astonished mind was at once filled with the grandeur and importance of the truths which then first presented themselves to his contemplation." What is the reason that these truths do not produce the same effect upon the minds of all that hear them? It will perhaps be answered,—their depravity. But was not Mr. Donisthorpe the subject of depravity as well as they? Are we not, therefore, constrained to say, "This was the finger of God;" and that the Gospel of Christ is the POWER OF GOD TO EVERY ONE THAT BELIEVETH?

(To be continued.)

A Sermon occasioned by the lamented Death of the late Robert Balfour, D. D. preached in Albion-street Chapel, Glasgow, October 25, 1818. By Ralph Wardlaw.

LIKE the other productions of this

excellent writer, the present discourse is distinguished by a fulness of evangelical matter, and by heatness, precision, and perspicuity of style. Mr. Wardlaw, as much as any author with whom we are acquainted, honours Divine revelation by an unwearied attempt to understand most correctly its import, by an unhesitating deference to its authority, and by a fearless enunciation of its doctrines. The sermon before us is worthy of him who preached it, and of the truly holy and useful minister of Christ, on occasion of whose decease it was delivered.

It shall speak for itself; and, as it will be a fair specimen of the whole, and afford pleasing and useful information to many of our readers, our extract shall be taken from the preface.

Dr. Balfour died in the 71st year of his age, the 45th of his ministry, and the 40th of his pastoral incumbency in Glasgow.

"It is not easy, in a short paragraph or two, to do justice to a character, in which so many excellent qualities were associated—qualities of the mind and of the heart, developed in public as well as in private life, and securing to their possessor an equal measure of admiration, of esteem, and of love. One of the principal charms of this character, which pervaded, and animated, and endeared the whole, was warmth of heart, a cordial kindness of disposition. His affections were remarkably strong; his temper, naturally somewhat warm, was subdued and chastened by the reigning power of religious principle: and, with the finest and tenderest sensibilities, he united an uncommon firmness of mind—the product at once of natural constitution and of gracious influence; which, while it marked its general deportment, was especially conspicuous under the afflictions of life; enabling him, in private, to maintain a dignified Christian composure; and, in some of his public appearances, even when his spirits were burdened with the heaviest griefs, to rise above himself, and to elevate his charmed, and arrested, and melted audience along with him, to the purest and sublimest heights of devotional feeling."

Our author represents this departed minister, in the social circle,

as opening his heart to all the reciprocations of kindness—"his countenance beamed with pleasure; and, even in age, he retained the glow and the vivacity of youth. His familiar conversation was characterized by a cheerful and facetious pleasantry; but he even turned with delight to sacred subjects: no man could make the transition more rapidly and entirely; and on these he was always at home."

The brightest Christian luminaries have shone in the darkest night of affliction; and Mr. Wardlaw informs us, that his glorified friend, in this life, had experienced the bitterness of domestic sorrow: but God favoured him with the enjoyment of the consolations of religion, and he excelled as a comforter of the mourners. As a preacher he was eminent. The distinguishing characters of his preaching were,—a clear and comprehensive view of his subject,—textual distinctness of arrangement,—luminous exhibition of truth,—pointed discrimination of character,—a thorough intimacy with the labyrinths of the heart, and with the varieties, genuine and delusive, of Christian experience,—warmth of persuasive earnestness,—faithful closeness of practical application,—and an exuberant command of appropriate and powerful expression. The doctrines of salvation by free grace were held forth, in all their scriptural purity and simplicity; and the necessity of practical godliness, as the result of the faith of these doctrines, was urged with unremitting fidelity.

The text of this good sermon is taken from Hebrews xiii. 7. "Whose faith follow, considering the end of their conversation."

The Nosegay; with References to certain Evangelical Ministers of the present Day: in a Letter to a Friend. A Poem. 26 pages. 1s.

WE have lately met with a simile, which, though not so intended, may be justly applied to the generality of poets. They seem to think that "meaning is a superfluous quality in writing, and that the task of

composition is merely an exercise in varying the arrangement of words. In the lately invented optical toy, we have a few bits of coloured glass, the images of which are made to present themselves in an endless variety of forms. *Their* MIND appears to be furnished in a similar manner, and to act in a similar way; for its most vigorous operations are limited to throwing a number of pretty picturesque phrases into senseless and fantastic combinations." They do not consider, that sound is but a poor substitute for sense; and that without perspicuity there can be no beauty.

This little poem evidently proceeds from a mind of a different order; it manifests no inconsiderable share of good sense, in union with a genius truly poetical; and both these qualities are adorned with a spirit of piety. The subject of it is, a comparison between ministers among the different denominations of Christians, and flowers. We understand that the writer is a young lady; and it appears from the advertisement which is prefixed, that the profits will be devoted to some religious charity.

The authoress is a poetess born—not made: she must, therefore, and will proceed in the path in which she has set out. We advise her not to relax, which is frequently the case with young authors when they have met with applause, but to aim at increasing excellence. In that case, we hope her next poem, not having the objection to encounter which we think may be made to a comparison between ministers and flowers, will be worthy to be placed on the same shelf with those of the Family at Ongar. In her, as well as in them, good sense, poetic genius, and piety are united; her productions, therefore, like theirs, cannot fail both to delight and to instruct.

LITERARY INTELLIGENCE.

Just Published.

The second part of *Messiah*, by Mr. Cottle, in Foolscape.

Interesting Selections of Christian Biography and Obituaries, by William Innes, Author of *Sketches of Human Nature*, 18mo.

An Attempt to regulate the Claims of the Christian Ministry. A Sermon, preached at the separation of the Rev. James Stratton, to the Pastoral Office over the Church and Congregation, meeting in Paddington Chapel, Nov. 18, 1818, by William Jay.

Remarks on the Foreknowledge of God, suggested by Passages in Dr. Adam Clarke's Commentary on the New Testament. By Gill Timms.

Two Sermons; one occasioned by the Death of Mr. James Billing, late a Student in Hoxton Academy, preached at the Academy Chapel, November 19, 1818. By John Styles, D.D. The other, addressed to Young Persons, at Union-street Chapel, Brighton, a few Weeks before his decease. By James Billing.

The Coincidence of Arminianism and Antinomianism, in Remarks on Mr. Gadsby's Perfect Law of Liberty. By the Rev. James Gawthorn.

Two Sermons on the Death of the Rev. Dr. Balfour of Glasgow; the one preached by Dr. Campbell of Edinburgh, the other by Dr. Ranken of Glasgow; to which will be prefixed, a short Sketch of the Life of the Deceased.

Memoirs of the Life and Death of the Rev. Philip Henry, some time Minister of the Gospel at Worthenbury, and afterward at Broad-Oak; who died June 24, 1696, in the 65th Year of his Age. To which is added, a Sermon on occasion of the Death of Mrs. Henry, by her Son, the Rev. Matthew Henry. By Samuel Taylor.

Matthew Henry's Scripture Catechism, which has been out of print many Years, in a small Pocket Volume.

A Third Edition, in 12mo. of the Memoirs of Captain James Wilson. By the Rev. John Griffin. Considerably improved, and ornamented with a Portrait of Captain Wilson.

An improved Edition, in 2 Volumes 8vo. of Schmidius's Concordance to the Greek New Testament, from the Glasgow University Press. This is a Work of inestimable Value to the Student of the Greek Testament, and cannot fail to meet with Encouragement.

A Work on Antinomianism, by Mr. Chase, of Cambridge, in which he has endeavoured to convict the Abettors of that Heresy of Hostility to the Doctrines of Divine Grace.

Foreign and Domestic Intelligence.

PEACE SOCIETIES.

THE Societies in Britain and America, for the promotion of permanent and universal Peace, animated by a regard for the glory of God, the honour of our holy religion, and the happiness and welfare of mankind, are very active in their efforts to inspire their fellow-men with a detestation of War. With very great pleasure we present our readers with the following copy of a letter which the Secretary of the Society in London has received from the Emperor of Russia. It is written in English, and signed with the Emperor's own hand.

*"Aix-la-Chapelle,
the 6th, 18th Oct. 1818.*

"I received, Sir, with satisfaction, the communications of a Society established upon principles conducive to permanent and universal Peace.

"The mixture of good and evil observable in recent events, has exemplified, in a signal manner, the discriminating dispensation of Divine Providence, in mercy and judgment.

"As a Christian, I cannot but desire the establishment of Peace on earth by every lawful and practicable means.

"As a Christian Sovereign, I must anticipate a time when nation shall not lift up sword against nation, neither shall they learn war any more. The unanimity of other Christian Powers is yet uninterrupted; and, founded on the precepts of our holy faith, has the fairest prospect of stability.

"Permanent and universal Peace is not altogether at man's disposal: it is encouraging to observe the growth of pacific dispositions in the world; and societies, conducted in a temperate and Christian spirit, may contribute to their extension and maintenance.

"With these views, the object of your Society cannot fail of my cordial approbation, without involving an implied concurrence in measures adopted for its attainment, over which I have no control.

*"ALEXANDER."
"To Robert Marsden, Esq. London."*

PORT OF LONDON PRAYER MEETING.

A MEETING for prayer has been held, for some time past, twice a week, ge-

nerally on Tuesday and Friday evenings, in the Cabins or Holds of several Vessels lying at the Wharfs near London Bridge, with a view to promote the best interests of British seamen. The Signal is a Lantern at the Mast Head.—Our Correspondent Z was twice present in the Hold, which was fitted up more comfortably than could have been expected. From fifty to sixty persons were present, chiefly seamen. Three or four captains, and several seamen, engaged in prayer; whose fervour, humility, faith, and gratitude, excited in him an ardent desire that the divine blessing may rest upon them, and a hope that Christians, who have an opportunity, will occasionally unite with them. This meeting owes its origin to Mr. Smith of Penzance; during his late visit to the Metropolis.

BRADFORD ACADEMY.

VARIOUS circumstances have concurred to prevent the insertion in our Magazine of a Circular Letter from the Committee of this very respectable Institution, dated January 31, 1818. We shall communicate to our readers an abstract of its contents.

Since its commencement in 1804, under the Presidency of Dr. Steadman, twenty young men have completed their studies, and are now engaged in the Christian ministry, besides one who has declined the ministry, and three who have been removed by death.

It has been supported by voluntary subscriptions and donations; by legacies; and, in the early stage, by the board of two students from the London Fund.

There were at the date of the Letter sixteen students; one of whom was supported at his own expense, and another was a missionary student.

The Society had happily been under no necessity of making great extra exertions until the date of the Letter: but it was then involved in a debt of £500, incurred by the purchase of the premises rented by the Academy from its commencement; and four adjoining tenements, for £1,248; by the building of a boundary-wall; and by a deficit in the receipts of 1817; the whole of which sums exceeded by £500 the donation of £1000, which, in addition to two

former donations of £50 each, had been made by their generous friend, THOMAS KEY, Esq. of Fulford, near York. By this purchase, however, a very eligible situation is secured for the Academy, capable of any improvement and extension which may, in future, be considered requisite.

In the year 1817, the students had increased to sixteen. Besides the discharge of the debt, it is stated in the above-mentioned Letter, that the Society would need an additional annual income of £300, to meet the expenses of the increased number of students, and of an additional tutor for the classical department, Dr. Steadman having passed the meridian of life, and being much engaged in the superintendence of a numerous church and congregation, as well as in some things relating to the denomination at large.

The Committee, therefore, are under the necessity of entreating the friends of the Academy to use every exertion in procuring donations and subscriptions, which are to be transmitted to Dr. Steadman, Bradford, Yorkshire, President; or to Samuel Broadley, Esq. Treasurer.

N. B. We subjoin the following quotation from the Life of the late Dr. Fawcett.

After stating that this Institution owes its origin to the united efforts of Dr. Fawcett, the Rev. Mr. Langdon, the Rev. Thomas Littlewood, Mr. James Bury of Pendle Hill, and some others, in 1804, the author thus proceeds:—"The Society in its proceedings since that period, and particularly in the appointment of the worthy President, who came into Yorkshire, June, 1805, and soon after settled at Bradford, has, amidst some difficulties, enjoyed many tokens of the Divine approbation. The number of applicants for admission into the seminary, which from the commencement has been at Little-Horton, near Bradford, has more than kept pace with the finances of the establishment, so that while redoubled exertions become necessary, these extended prospects of usefulness afford much encouragement. Though the beginning in the breast of an individual or two" (Dr. Fawcett and Mr. Bury,) "was small, there is reason to hope, that the latter end will greatly increase.

"The library of the Rev. John Sutcliffe, of Olney, has been a most important acquisition. These, in addition to the many other valuable books which had previously been presented to the Institution, form a very desirable collection for the biblical student, the great

est part of Mr. Sutcliffe's library consisting of choice, with some very scarce works on divinity. This excellent man died June 22, 1814. In his will he left his library for the purpose before mentioned, subject to a small bequest. The regard he retained for his native place, and the surrounding districts, so evident from his letters contained in the preceding part of this narrative, and which he showed by his regular visits, so long as the state of his health permitted, led him to bequeath to this infant establishment that treasure of which he himself best knew the value, and which it had been one of the most pleasing occupations of his life to collect. The munificence of Thomas Key, Esq. of Fulford, near York, in purchasing the premises occupied by the students, and presenting them to the Society, with other liberal donations, has given still further stability to the Institution, which we trust for ages yet to come will be the means of enlightening the minds of thousands, and leading them to serve the living and true God." p. 311.

BAPTIST MISSION.

GILDERSOME.

At a meeting at GILDERSOME, near Leeds, December 7, 1818, after a sermon by Dr. Steadman, £8 9s. was collected. The speakers were, Dr. Steadman, Rev. Messrs. Scarlett, Herdswell, Trickett, Mann, and Allison. This interesting little village has raised, in 1818, more than £25 for the support of the Baptist Mission.

NEWCASTLE-UPON-TYNE.

A Society in aid of the Baptist Mission in India, Translations, &c. was formed at Newcastle-upon-Tyne, Oct. 20, 1818. Treasurer, Mr. J. L. Angus. Secretaries, Rev. R. Pengilly, and Rev. G. Sample.

ASSOCIATIONS.

NORTHAMPTONSHIRE.

THE Northamptonshire Association was held at Loughborough, May 12, 13, 14, 1818. The increase of members is 84. The number of churches is 35. The number of members in 31 of them, is 2717. There is a Provident Society for the Widows and Children of Ministers. The Circular Letter is, *On Separation*

from the World. The next Association is to be held at Dunstable, in Whitsun-week, 1819.

MIDLAND.

THE Midland Association was held at Birmingham, May 12, 13, 1818. The increase of members is 59. We have received no Circular Letter. The next Annual Meeting will be held at Evesham.

ORDINATIONS.

BURTON-STREET, LONDON.

[For the Formation of this Church, see Vol. IX. Page 399.]

REV. W. Belsher, late of Worcester, Dec. 25, 1818. At Eagle-street Meeting-house. Reading of the scriptures and prayer, Rev. G. Pritchard; introductory address, Rev. J. Ivimey; ordination prayer, Rev. J. Edwards; charge, 2 Tim. iv. 22, Rev. Tim. Thomas; address to the church, consisting of 41 members, 2 Cor. vii. 16, Rev. Wm. Hutchings. The church and congregation intend to procure a permanent meeting-house as soon as possible.

NEWCASTLE-UPON-TYNE.

THE Rev. George Sample, late a student at Bradford, October 21, 1818. Reading of the scriptures and prayer, Rev. C. Anderson, Edinburgh; introductory address, Rev. James Williamson, North Shields; ordination prayer and charge, 2 Tim. i. 7, Dr. Steadman; address to the church, 1 Thess. iii. 8, Rev. C. Anderson.

RAWDEN.

REV. S. Hughes, late student at Bradford, December 9, 1818. Reading of the scriptures and prayer, Rev. J. Trickett, Bramley; introductory address, Rev. J. Gaunt, Sutton; ordination prayer, Rev. W. Scarlett, Gildersome; charge, 1 Tim. iv. 6, Dr. Steadman; address to the church, Heb. xiii. 22, Rev. J. Hargreaves, Ogden.

LAXFIELD, SUFFOLK.

REV. John Foreman, Sep. 24, 1818. Reading of the scriptures and prayer, Rev. Mr. Wilson, Aldringham; introductory address and ordination prayer, Rev. Mr. Ward, Diss; charge, 1 Tim. iv. 6, Rev. Mr. Cole, Otley; address to

the church, 2 Pet. i. 10, Rev. Mr. Hawey, Horham. Mr. Foreman and his friends return thanks to the religious public, for generously enabling them to liquidate the greater part of the debt upon their chapel.

LONG PARISH, HANTS,

Four Miles from Whitchurch.

REV. T. Tutchter, from the church at Broughton. This is a new church formed by dismission from Whitchurch, August, 1818. Reading of the scriptures and prayer, Rev. Mr. Walcott; introductory address, Rev. Mr. Yarnold, Romsey; ordination prayer, Rev. Mr. Davis, Whitchurch; charge, Rev. Mr. Russell; address to the church, Rev. Mr. Millard. The Lord of the Manor has generously erected a commodious pew for the accommodation of strangers.

BRIXHAM, DEVON.

REV. William Gabriel, December 3, 1818. Reading of the scriptures and prayer, Rev. Mr. Cooper, Dartmouth; introductory address, Rev. Mr. Nicholson, Kingsbridge; ordination prayer, Rev. Mr. House, Ashburton; charge, 2 Tim. ii. 15, Rev. Mr. Nicholson; address to the church, 1 Thess. v. 12, 13, Rev. Mr. House.

NOTICES.

THE Bible Admonition Society General Meeting, will be held at the Three Tons, St. Margaret's Hill, Southwark, March 4, in the evening. Dr. Collyer will take the Chair.

APPLICATION for Relief by aged and infirm Ministers of the three denominations, must be made (post paid) to the Rev. T. Cloutt, 14, Penton-row, Walworth, of whom printed papers for filling up, may be had.

WOOLWICH.

A Chapel, in which the prayers of the Church of England are read, has been opened by Dr. Collyer, and the Rev. G. C. Smith of Penzance.

Ministers who may have an occasional Sabbath unoccupied, are requested to apply at the Publishers of this Magazine.

ERRATA.

P. 33. l. 2. *for* Bucks *r.* Worcestershire.
 l. 29. *for* Christians *r.* Churches.
 118. l. 34. *for* January 31 *r.* 24.

Poetry.

RELIGION THE ONLY DURABLE POSSESSION:

OR,

Tributary Lines to the Memory of the late Rev. J. KNOTT, of Chatham.

ON Grandeur's corse the cypress-leaf is strown,
 And eulogy on eulogy adorns his stone:
 No bold intruder, save uncourtly Time,
 Dares to encroach upon the hallow'd shrine.
 On History's page is mark'd the warrior's name;
 And blood-stain'd fields record his lasting fame:
 For him the bard invokes fam'd Memnon's lyre,
 And wakes slow dirges from the well-strung wire.
 On Learning's bier, lo! Mem'ry holds her throne,
 And blazon'd scutcheons deck the classic tomb,
 Whilst Virtue dies forgotten—lives almost unknown.
 Such the proportion she maintains on earth,
 To riches, learning, bravery, and birth.
 But *Faith* beholds this pictur'd scene revers'd,
 When that which is the last shall be the first.
 She views the hour, when marble tombs shall break,
 And vain, fallacious pomp with terror quake;
 When horror and dismay shall seize that breast,
 Which sin hath steel'd, and grace hath never blest.
 She sees the hour, when calm as summer eve
 The *saint* shall rise his welcome to receive;
 Perennial glory op'ning on his sight,
 Vistas of bliss, and rivers of delight.
 She thinks of thee, *blest servant of the Lord*,
 A faithful preacher of his holy word:
 And though Fame's trump may never sound thy praise,
Religion, sitting on thy grave, shall raise
 Those blissful notes, pronounc'd by lips divine,
 "The righteous shall like stars for ever shine;"
 Whilst joyful angels warble back the song,
 Shout glory to our God, and pour his praise along.

Oxford.

W. G.

THE BELIEVER'S COMPLAINT AND RESOLUTION.

FEAR not, I've redeem'd thee, (that was the glad sound . . . Isai. xliii. 1.
 Which saluted my ears when I fell to the ground;) Job xlii. 6.
 I bore thy vast load when I hung on the tree; 1 Peter ii. 24.
 And I'll be from the storm a covert for thee. Isai. xxxii. 2.
 My soul then with transport to Jesus did fly; Heb. vi. 18.
 I saw the compassion which beam'd in his eye. Matt. xi. 28.
 My burden I lost; to his cross I did cling; Col. i. 14.
 And determin'd of Jesus for ever to sing. Psal. lxxxix. 1.
 But now I lament, and fetch a deep sigh; Job xxix. 2.
 My hopes are but faint, and my fears they run high; Prov. xxiv. 10.
 My sins rise like billows on every side; }
 And often I fear I shall sink in the tide. } Matt. xiv. 30.
 Yet to my dear Saviour my soul I commend: Psal. xxxi. 5.
 Oh! be thou my father, my guide, and my friend. Psal. xvi. 1.
 Conduct me in safety to mansions above; John xiv. 2.
 There for ever I'll praise thee, and sing of thy love. Rev. xiv. 3.

Ipswich.

E. B.

Irish Chronicle.

Further Particulars of the Death of Mrs. Hart, mentioned in the last Chronicle, in a Letter from her Son, C. Hart, dated January 19, 1819.

I RETURNED from my tour on Christmas-day, which is a feast-day with the Roman Catholics, and found my mother on her death-bed; and exceedingly plagued and afflicted by some of her relations, and those enemies of the gospel in the neighbourhood, who fain would have made her send for the priest to confess and anoint her; in order to prevent her from being treated as her husband had been at his death, whose body they would not suffer to be interred in what they call the holy monastery. This they threatened should be her case if she continued obstinate, and died as a heathen, without the rites of the church, the good will of the people, &c. &c.

But her answers were, "*If God be for us, who can be against us?*" And that there was no need of a priest for her to confess to, as all faults and secrets were open to the all-seeing eye of God, who seeth and knoweth the hearts of all men; and what doth it avail to confess that which God sees and knows already, to our fellow-creatures." "I know," she said, "that I am a transgressor of the law, and come short of the glory of God; but, blessed be God, I have a faithful high-priest, who fulfilled the law, atoned for sins, and delivered us from the yoke of bondage." These answers filled all of them with astonishment; and especially her relations, who had been three or four days constantly at her to make her sensible of her errors, as they called her sentiments. But when all their attempts failed, finding it impossible to remove her opinions, they charged her sons with being the means of all, and added, if I had not been at home she surely would have sent for the priest. I told them that I had never spoken to her on that subject, either for or against it; but to convince them more clearly what she really was, I asked my mother, "Whether she had any thoughts of sending for the priest," &c. "Dear son," she replied, "I am exceedingly rejoiced now in my departing hour that I have a better Priest to confide in, who is the Priest of our

high calling; and that I am not, as in former days, trusting to man, as to an arm of flesh." Then, with uplifted hands, she exclaimed, "Jesus Christ, my God, my Saviour, and my all!"—and departed in peace!

It was soon reported that the people at the other end of the parish of K. would rise in opposition, and would not suffer my mother to be interred. But see what the Lord can do, who set them against each other, even as at the battle of Midian, at the rock of Horeb. When those on this side the parish heard, that the others were bent upon mischief, they collected in number about 400 men, well armed with sticks and clubs, to try them by a fair battle: *and that against our will.* But nothing would prevent them from going, as they considered it a *dare* to this part of the parish. When the opposite party saw such a number coming on with such force and forwardness, they stood mute, and dared not lift the hand; and so the funeral was conducted without the least dispute.

* * Mrs. Hart was the wife of Patrick Hart, and mother of Bartley, Can, and several others, who have been converted through reading the Irish scriptures. She and her husband had lived nearly 80 years in gross popish darkness and superstition; and since their conversion, about eight years past, maintained a consistent profession of the gospel. This family were some of the first fruits of the labours of the London Hibernian Society.

ANECDOTE.

THE following is copied from an interesting periodical work, entitled, "The Herald of Peace." The instance it affords of the Divine protection over his servants, will serve as an encouragement to those who may be exposed to persecution for righteousness' sake.

"During the rebellion in Ireland in 1798, the rebels had long meditated an attack on the Moravian settlement at Grace Hill, Wexford county. At length they put their threat in execution, and a large body of them marched to the town. When they arrived there, they saw no one in the streets, nor in the houses. The

Brethren had long expected this attack ; but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him in whom they trusted, to be their shield in the great hour of danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight: when they expected an armed band, they saw it clasped in prayer. When they expected weapon to weapon, and the body armed for the fight, they saw the bended knee and humble head before the altar of the Prince of Peace. They heard the prayer for protection—they heard the intended victims asking mercy for their murderers—they heard the song of praise, and the hymn of confidence in the 'sure promise of the Lord.' They beheld in silence this little band of Christians—they felt unable to raise their hand against them, and after lingering in the streets, which they filled for a night and a day, with one consent they turned and marched away from the place without having injured an individual, or purloined a single loaf of bread. In consequence of this signal mark of protection from Heaven, the inhabitants of the neighbouring villages brought their goods, and asked for shelter in Grace Hill, which they called the City of Refuge." No. I. p. 29.

Extract of a Letter from a Reader of the Irish Scriptures, dated

December 13, 1818.

THE gospel of the Kingdom is flourishing in all parts, in consequence of that blessed book the Bible being distributed among the poor Irish ; so that many are coming out of Babylon. I mention an instance in particular. A first cousin of mine, to whom I gave a Testament about two years ago, has suffered much persecution from the priest ; and this has been especially the case with his father. The priest, one Lord's-day, called him out before all the congregation, and said, that he was bewitched, and had a devil, for keeping such a book as the Testament, which it was not lawful for any to read, but for the clergy ! and, moreover, he charged him with countenancing the preachers. He then thundered out his curses and threatenings against the poor man to such a degree, that he was not able to answer a word, but stood as a gazing stock for the people. When he came to himself, he solemnly promised the priest, if there was such a book in his house, that he would return it, or throw it out ; and that he would have no communication with the preachers for the

future. On his coming home, he severely reprov'd his son for being the cause of procuring him such scandal in his old age, and would fain have prevailed on him to burn the Testament. The son replied, that he would do it, if he were convinced of the evil of reading it ; adding, that he had found more satisfaction in reading it, and in hearing it read, than from all the sermons he had heard from the priest ; but in order to appease his father, he promised he would drop it for the future. In a few days after, the priest called to hear confession in the village, and called this poor man and his family. When this son presented himself, the priest exclaimed, "O, you are the preacher !" "I am not worthy," said he, "to be called a preacher ; my right name is a sinner." "Come," said the priest, "kneel down, and confess your sins !" He said, "I cannot comprehend their number exactly just now, and am not prepared ; but there is your fee or wages," giving him a shilling ! The priest thankfully received it, and being well pleased with the apology, gave him his word that he would not speak against him in future. The young man acted thus for a time with the priest, always paying his fees, but never going to confession. Lately the priest called at his father's cabin, when he called again upon the youth to kneel down and confess his sins. He replied, as usual, that he was unprepared ; adding, that his conscience would not permit him to receive the "real presence" into his carcase, "for the purpose of being exempted from his sins ; because, as he was a great sinner in the presence of the living God, if that bread, as you say, contain that God, then it would be a piece of madness to receive it, as the condition of my being forgiven my sins ; and till I can better comprehend it I shall not take it, but there is your shilling !" After receiving this, the priest obtained also a bottle of whiskey. I told the lad that he should come out fairly from them, and be separate. His answer is, that he neither dreads the priest, nor the world, but that he was loth to offend his father a second time, to provoke him to anger. This, and similar instances, afford proof of the wonderful work of God in this dark and barren wilderness.

Extract of a Letter from an Irish Reader.

December 19, 1818.

I HAVE been, a few days ago, into the neighbourhood of C. the residence of the ancient family named F. The mansion is now let to the Romish bishop, for the purpose of a college, at the yearly rent of 365 masses ! to enable that family to leave Purgatory !

Extract of a Letter from the Rev. J. Wilson, dated

Sligo, January 30, 1819.

As far as I have yet travelled among the schools, with one exception, the most gratifying account may be given as to the numbers of scholars, and the progress they are making. Although I have endured "the peltings of the pitiless storm," I have been delighted to find in some of the schools 60, in others 80, and in some more than 100 children present, even when the weather has been severely wet, with high winds, or when the ground has been covered with snow. The exception I have mentioned, is the school numbered 26, in my last Report, when the number used to be from 70 to 80, in which I only found 24. I doubt not, however, but it will soon recover itself. This diminution has been occasioned by the opposition of the priest. Having examined the children a short time since, I apprehend he feared that they would soon make the language of David (Psalm cxix. 99,) their own, as it related to himself as their spiritual teacher. He upbraided the master, who is a Catholic, for teaching in such a school, and the man to whom the school-house belonged, for permitting such a school to be held in his house. In return he received such answers as he did not expect. "Why do you send your children to such a school?" said the priest. "They are ignorant, and need instruction," replied he, "and till the priests would establish a school, he would keep them where they were." Said the priest, "But they are not taught the Christian doctrine." "I beg your pardon," said the man, "they are taught the New Testament, and the Christian doctrine is found there in its purity."—But that opposition is nothing to what prevails here. Six of the Hibernian schools are broken up: that in Sligo is reduced from 100 to 20 children; and the female school, supported by the ladies, is greatly diminished. A paper war has commenced; the immediate occasion of which is supposed to be the good done in the gaol by reading the scriptures, &c. which I lately mentioned.

I expect that this opposition will spread, as the dogmas of the priests cannot long exist in the same country with the schools and the scriptures. They begin to find that their secret influence will not prevent the attention of their flocks to the scriptures, and therefore it is probable most of them will do as one of them said to a friend of mine last week: "In future," said he, "as long as I can do it, I will openly proclaim against the Bible!"

On one occasion two priests attended a family, to hear confession. A little girl came in at the time, with her books from school. One of them told her to throw the books into the fire; but the other, having a little more sense, told her to take them back from whence she brought them: nor would they hear confession till this was done. The girl went back weeping. On being asked the cause, she replied, "The priest has sent me back with my books; but I am not willing to part with my Testament. Will you please to let me keep it, and I will conceal it in my bosom."

Extract of a Letter from the Rev. Wm. Thomas, dated

Kilfinnin, February 3, 1819.

THE place which Mr. O. the worthy magistrate, has appropriated for me to preach in, and for the Sunday-school, is crowded. All the respectable part of the inhabitants of this small town attend my ministry: Palatines, and some Roman Catholics. Some come a great distance to hear the gospel. There are three villages of Palatines in the neighbourhood, in all of which I preach. The Sunday-school, which has been established about five weeks, exceeds my most sanguine expectations. There are now 55 children, and 25 of these, who had never previously learned a text of scripture, can repeat from one to five chapters of the gospel of John. These children, till the school was established, spent the Lord's-day swearing in the streets and fields; thanks be to the Lord, they are now very differently employed. The school is the wonder and delight of the town. Mrs. O. and her two daughters, kindly assist me in the school. I have abundant reason to be humble and thankful that my labours are rendered so acceptable, and that so many people attend my ministry, though in the midst of so much opposition. I generally preach six times a week. Since my last, I have preached at Castletown, Roach, Bullivant, Glanasham, Garraulcau, and Fermoy. In order to do good in Fermoy, and its vicinity, there should be a stated minister, and a regular place of worship.

Extract of a Letter from an Irish Reader.

December 19, 1818.

REV. SIR,

THOUGH I live in a very quarrelsome part of the town, and am often reading

to the people, and arguing with them, they do not offer any violence; which is not the case in other parts of this country. I happened to go into a house some time back, and I found there a number of people arguing about religion; some of whom were my hearers: our enemies would hardly give any person room to speak; all they could boast of was church authority. One of them insisted that it was the Pope that gave St. Peter the power of the keys; which expression occasioned great laughter in the house. I said, I did not blame him for being ignorant, as the attitudes of his priest before the altar, and his preaching in an unknown tongue, were not sufficient to show him the plan of salvation. However, it gave me an opportunity to tell them many other things then, and afterwards: in short, I told them that the Romish religion was a compound of the doctrines of men. It would be tedious to mention all the questions and answers that passed between me and my adversaries in every direction. About ten days ago I travelled through Tyrally, inspecting the schools, as usual, and reading the Irish Testament to such as do not understand English; at which time I brought Priest F. an Irish Bible, which had been sent him by Mr. Wilson. He was very thankful, and bid me read the 5th chapter of James; and when I came to the 14th verse, he asked me, "Why don't ye give into that part?" "Please to read the following verse," said I, "'the prayer of faith shall raise the sick;' note that: the ointment is not a preparation to send us to heaven, but all the dependence is placed on the prayer of faith." He then talked of baptism, and I asked him, "If a man were not baptized, did he think he would enter the kingdom of heaven?" He said, "No." But I put him in mind of the thief on the cross, and told him that I believed he was not baptized, and yet, when he believed, he was saved! I also remarked to him, that when John the Baptist was baptizing in the river Jordan, he did not make use of either salt or candles as the priests do at this period. He admitted that was true. "Therefore," said I, "all that is added is the 'doctrines of men.'" However, I did not wish to be hard upon him, as one of our schools is in his chapel. We parted friends, and I promised him I would call upon him the next time I should go there again. I hope in the course of a little time that the scriptures will be the means of banishing superstition and gross ignorance from among the people.

Letter from W. O'N. Esq. to the Secretary.

Garryhill, Dec. 29, 1818.

DEAR SIR,—I received your favour, enclosing bank-notes for £4, for a quarter's salary for the master of the Garryhill school under my care, and for which I am much obliged.

I am happy in having to inform you, that the school is going on much to my satisfaction, and is countenanced and encouraged by people of all descriptions in the country. Mrs. O'Neil has established a Penny Society, for the purpose of clothing such of the children as stand in need of it; by which she has raised what has purchased clothes for 14 or 15 children, besides premiums for the Sunday-school, which we distributed in money before Christmas. We have also got a grant of four reams of writing paper for the use of the school. The children of all descriptions read the authorized version of the scriptures, without any opposition from the priests. The following is an account, taken from the master's daily return, of the number of scholars usually in attendance.

I am, dear Sir, your obliged humble servant,
W. M. O'N.

December 22, 1818.

The number of boys in the school, from the commencement to this time, is 117

Number of girls..... 74

In attendance the 1st of October, 1818.

Present on that day, 49; absent, 28—77

Present Dec. 22, 1818, 45; absent, 20—65

Left the school in that time..... 12

Donations and Subscriptions.

R. B. Comber, Esq. Sloane- square (Annual).....	£	s.	d.
Ditto, three Donations.....	10	10	0
Rev. Mr. Millard, Lymington, (Annual).....	1	1	0
Miss Brackstone, ditto, ditto,	1	1	0
Miss Macdonald, ditto, ditto,	1	1	0
Mr. Marmaduke Shaw, Tooley- street.....	1	1	0
Anonymous.....	5	0	0
Mrs. Wear, Ashton, near Bristol, by Dr. Ryland . .	10	0	0
Mrs. Hodges, by ditto.....	1	1	0
Carlton Penny-a-week Society, by ditto.....	1	1	0
Penny Society, Bristol, by Mr. P. Phillips.....	5	0	0
J. Stephens, Esq. Clapham Common, by the Rev. Mr. Phillips.....	5	0	0
Mr. J. Adams, by Mr. Hinde, of Olney.....	1	0	0

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

Extract of a Letter from Mr. Sutton to Dr. Ryland, dated

Serampore, July 28, 1818.

THERE are now in the province of Chittagong not less than 91 persons who have made a public profession of their attachment to Christ; and there is one pleasing and cheering circumstance connected with the inhabitants of this part of the continent—they have no cast. One religion is esteemed as much as another. The gospel, therefore, has only to grapple with the enmity of the human heart. Amongst these 91 individuals, who constitute the church in Chittagong, there are five who act as instructors of their brethren, each of whom receives about four rupees per month. But these, as they have so recently been converted from heathenism, and have not yet the scriptures in their own language, must be exceedingly ignorant, and their ideas very confused: they cannot be adequately supplied with the waters of life. The station, I fully expect, will be an arduous one. The members reside at three distant places—Chittagong, Harbhonga, and Cox's Bazar, each of which places is two days' journey from either of the others; and when you consider the difficulty and extreme fatigue of travelling in this country, you will perceive the difficulty there will be in keeping up a proper communication between them. But I do not think the circumstances attending De Bruyn's death should at all discourage any one from going thither: that affair evidently arose from domestic broils and malice. If it had been otherwise; if he had met with his death simply on account of preaching Christ, I do not think that would have stopped me from filling his place. It is a noble cause to die in; and such have been my ideas lately of the emptiness of all things here, that I have but one wish to live, and that is, to promote the glory of God;

nor will you find, I trust, my prayers or exertions cease for the prosperity of Zion, till my eyes are closed in death, and my spirit has left its clay tabernacle.

From the same.

July 30.

SINCE I wrote to you last, the Lord has been laying his afflicting hand heavily upon me; my heart has been almost broken, and spirits gone. I have had stroke upon stroke; and if the Lord had withdrawn, at the same time, the smiles of his countenance, I should have been overwhelmed; but he has graciously supported, and enabled me to bear them with that resignation which I could not have anticipated. On Tuesday morning, the 21st instant, my tender, my affectionate Mary, was suddenly and unexpectedly taken away from me. In two days after I found I could not go to Cuttack, on account of the unsettled state of the country. Thus were all my hopes blasted, and all my plans, both public and private, abortive in an instant. Another circumstance considerably aggravated these distresses. The Monday after my dear wife's decease, I was taken exceedingly ill myself; and thought I should have had to encounter the King of Terrors, as my dear partner had done so recently. But Death is a conquered enemy, and I do not think he would have appeared with terror to me. I know in whom I have believed; and have found by experience that the nearer I have been brought to the gates of death, the more has the countenance of my heavenly Father shone upon me. To enter upon health again has been like entering upon a fresh scene of temptation and sin; but I am now graciously restored, and though I feel very weak, yet there is a great probability of my being soon entirely restored. I hope the friends of the Mission are increasing at home, and that all those who engage in missionary purposes will have their souls in their work; if they have not, they will find disappointment and distress every step they take.

Extract of a Letter from Mr. Randall to Mr. Saffery.

Serampore, May 16, 1818.

THE native school which the brethren have established for Salisbury, is close to our house, adjoining our garden. The school-room is 36 feet by 18, and contains 60 boys. Twelve of these write on sand; the rest on slates and paper. The master is a Brahmin, yet he reads the New Testament. I have had pleasing conversation with him about the gospel; he appears an open, unprejudiced man, but fears the losing of cast. His name is Eishwar Chundar, the meaning of which is, *God's Moon*. The school being so near, I shall be able to see to it, and inform you how it goes on. Fifteen pounds a-year will quite pay its expenses. The establishment of schools is, in my opinion, one of the best means of evangelizing the heathen. The next generation of Hindoos will probably far exceed the present in intellect and morals.

CALCUTTA.

Extract of a Letter from Mr. Penney to Mr. Palmer, of Shrewsbury, dated

Calcutta, June 1, 1818.

THE Lord, in answer to prayer, hath brought me into this heathen land in safety; and has blessed me with health and strength, while many have been cut off around me, by a disorder that has lately raged in Calcutta, (viz. the *cholera morbus*), so as to take off in some days 3 or 400 souls. The complaint is so sudden, that many are in their graves in about the space of six hours after being taken with it. "Lord, teach us so to number our days, that we may apply our hearts unto wisdom." In our own house, three were attacked with the disorder nearly at the same time; two out of the three recovered, and the other I followed to the grave. My dear Mary was of the number seized with the complaint, and as the attack was so violent, we predicted her death; but the timely arrival and advice of the doctor put a stop to the violence of the disorder. Mr. Yates also was on the verge of death. Blessed be God for raising from beds of sickness two out of three. Captain Delany, whom I followed to the grave, was a gentleman in the army, who was about proceeding to England, like many others, with the intention of enjoying the property he had accumulated in this country:—he was with Mr. Yates when we went to him. Dear man! he had, with much pleasure, thought of the enjoy-

ments he should realize in England. He was indeed a brand plucked from the fire; and after a short but sincere profession of Christianity, death finished his course, and introduced him to the church triumphant.

Great and effectual doors of usefulness are opening before us, in preaching to the heathen and Europeans; in schools; and I also trust the time is not far distant, when the translation of the scriptures will occupy our most useful brethren here, viz. Yates, E. Carey, Adam, &c. We have lately erected places of worship in different parts of Calcutta, for Bengalee preaching, and find it answer very well, as our place of worship is always full, containing about 200 hearers. I engage in this work every Sunday, either with Yates or Carey, accompanied by John Peters the Armenian, many of the members of the church, and native brethren. I find much pleasure in this work, though I am not yet able to take any part in the Bengalee service. I am happy to say, I can understand every thing I hear spoken around me, and can manage to converse with the natives on some subjects. I trust, if the Lord spares me, to be able soon to engage in the Bengalee service. My engagements, being so much in English, prevent my getting on so fast as I should wish. I have read the Bengalee Testament through, besides other little tracts; but I must have patience; a twelvemonth is a short time to acquire an eastern language. I trust you will all pray continually for my welfare.

You would suppose, from what I have said, that we muster very strong as it regards missionary strength; but instead of finding labour decrease, by labourers being multiplied, we find it quite the contrary: as labourers increase, so the work multiplies.

Extract of a Letter from the Junior Brethren, dated

Calcutta, July 22, 1818.

THE events which have occurred, since we dispatched our last quarterly letter, together with the season of the year, lead us at this time to address you rather earlier than we should otherwise have done.

In the Bengalee department we first mention schools; in which, indeed, at the date of our last letter, we hoped to have increased our exertions to a greater extent than we have yet been able to realize. This hope was confirmed by the request of a benevolent gentleman, possessed of considerable influence in Calcutta, that we would draw up a memo-

rial, stating the advantages that result from schools, the opportunities presented in this city for their increase, and our desire to receive that support which was necessary to enable us to engage more extensively in them. Although no effect has yet been produced by this memorial, our expectations from this quarter are by no means relinquished. It is our desire to, enter pretty fully into exertions of this kind, which we shall do with the greatest confidence, as Mr. Penney's intimate acquaintance with Mr. Lancaster's system will enable us to apply, in the most efficient manner, the money with which we may be intrusted; while he and Mr. Pearce are desirous of devoting to this object the whole of the time which remains from their other engagements. The necessity for increased exertions in this department will appear when it is known that, besides the two schools which we reported in our last communication, two new ones in populous parts of the city, for which we have taken ground for, and are building houses, and one school under the superintendence of the brethren at Serampore, no other means of this kind are at present employed in connection with the propagation of Christianity amongst the inhabitants of Calcutta.

We would wish to give to native schools the importance that belongs to them, and consider them as furnishing important aid in missionary work, by communicating much useful knowledge, and by preventing the implantation, or at least checking the growth, of those prejudices and dangerous errors, which operate so powerfully against the reception of the gospel. We ought, however, to look upon their aid as entirely subordinate, and never to forget that the preaching of the gospel is the means appointed by the Head of the church for the extension of his kingdom, and that which he has always honoured with the greatest success. In this part of missionary labour we are happy to say, that we have been enabled of late considerably to extend our efforts in the Bengalee. In two places of worship, the erection of which we mentioned in our last, the gospel is regularly preached once, and sometimes twice a week. Another, somewhat larger, which is in a state of considerable forwardness, we expect to occupy in the course of a fortnight; and as soon as ground, in eligible situations, can be obtained, we shall commence building three others. These, with our present number, will be quite sufficient to employ us, and to lead to such arrangements as will enable one, or another, to

be amongst the Bengalees every day. Besides these daily services amongst the natives in Calcutta, Mr. E. Carey proposes, when the rains have ceased, to commence an annual itinerancy of two or three months continuance, through the province of Bengal, in different directions; during which, with the assistance of a native convert, he will embrace every opportunity of sowing the seed of the word of life, with the hope that it may produce a hundred fold. With respect to the success that has attended our labours amongst the natives, we cannot say much. The husbandman must first labour before he be partaker of the fruit; and we consider that a course of steady and persevering effort is necessary before any effectual impression can be made on this people. It gives us, however, great pleasure to witness the spirit of hearing which has been excited, and the increasing attention which is given to the preaching of the gospel; so that in either of our places of worship we can always obtain a congregation of 50 or 60, generally upwards of 100, and sometimes approaching to 150 people; who, in most instances, listen with considerable attention, although in others there is a strong disposition to cavil and object. They generally afford, during the time they remain present, as serious an appearance as most English congregations. During the period of one service of two or three hours continuance, we have perhaps three perfectly different congregations, who are successively addressed by two, three, or four preachers. We have not, however, been entirely without encouragement. A man who regularly attends the Bengalee preaching, has called upon us, accompanied by a woman with whom he had been living in an illicit connection; his mind seemed to have received serious impressions, and both requested that they might be united in a lawful manner. In that part of the city where our brother Sebukram lives, there are also several inquirers, of whom we hope well, although we are unable, from an imperfect acquaintance with their characters, to speak with certainty of them. Various considerations have suggested the propriety of having a place for the reception of inquirers; and for this purpose we intend to accept the offer of a piece of ground, for three years, from a kind friend, and to build upon it a house adapted to the accommodation of such interesting characters. In the course of a month or six weeks, we shall commence building.

In the English department we are still labouring with much the same success as

when we last addressed you. The congregation at Lall Bazaar chapel, fluctuates much. Sometimes we have few hearers, and on other occasions we are well attended. Many strangers are to be found in the congregation, who never make themselves known to us.

The Tuesday evening lecture, generally preached by our venerable brother Dr. Carey, has lately been resigned to the resident pastors of the church. Dr. Carey expressed his desire, on account of his declining strength, to relinquish this weekly exercise. He had, for many years, been engaged in this, to the great satisfaction of the church and congregation, and it is our earnest prayer that he may soon feel himself so much established in health as to resume this exercise. Our weekly prayer-meetings are sometimes well attended, especially the one held at the house of our highly-esteemed deacon and friend, brother Gordon. It is his delight to open his doors for the worship of God: his house has undergone much alteration, and has been considerably enlarged to accommodate those who attend. And not only in this manner does our valued friend countenance and support the social band in his own house, but he never fails to set the example of constant attendance wherever our other prayer-meetings are held: indeed, some of them would much decline, if not altogether die, but for his exertions.

While on the subject of prayer-meetings, we cannot refrain from mentioning, that on the second Saturday evening in each month, we meet with our esteemed brethren Townley and Keith, for the purpose of imploring the Divine blessing on our labours as missionaries, in Calcutta. This meeting is undoubtedly productive of good, and serves to strengthen the cords of brotherly love. It is entirely distinct from our public monthly missionary prayer-meeting: this is well attended, and often these seasons are very refreshing.

Our congregation in the Fort has gradually increased, and there are many pleasing appearances of the power of Divine grace in the 59th regiment. On July the 2d, early in the morning, two of the soldiers were baptized, and on the next sabbath-day were received into the church. Many of the women in the regiment have attended divine service for a long time past, and a serious concern for salvation seems to prevail amongst them. Several began to inquire in earnest for their eternal welfare, and formed a private meeting amongst themselves for reading the scriptures

and prayer. Their meetings were held in the quarters of the serjeant-major of the regiment, who is a serious man, and whose wife is at the head of this band of women. They have been visited two or three times, and examined respecting their religious experience: at this meeting about 16 or 17 attend. Many of the brethren have been much afflicted of late, which has caused us to visit the hospital. A place of worship has been allowed the religious soldiers there, and sermons have been preached to the emaciated inhabitants of this house of mourning; and lately one brother departed this life in peace, giving much satisfaction to his surviving comrades. Our Calcutta Baptist Auxiliary Society will, we hope, ultimately be an efficient agent in accomplishing your benevolent plans in India: its subscriptions at present amount to about 100 sicca rupees per month. This sum is small, it is true, and the Society itself has to struggle with difficulties; but we believe it is destined to live, and to be a great blessing to the heathen around us. Two Branch Societies to this have been formed: one is amongst the heathen in Fort William; the other amongst the brethren of the 24th regiment at Dinapore. This last bids fair to be a flourishing one indeed.

Having thus, esteemed brethren, given you an account of our circumstances and prospects, we again affectionately intreat your advice and assistance in our future proceedings. We pray that God himself may bless you, and render you the means of communicating abundant blessings to the heathen; and when the spirit of prayer and supplication is poured out upon your assemblies, and when in secret you supplicate the extension of the Redeemer's kingdom in this benighted country, we hope you will not forget,

Your affectionate fellow-labourers,
and servants for Christ's sake,

JOHN LAWSON.
EUSTACE CAREY.
WM. YATES.
JAMES PENNEY.
WM. H. PEARCE.
WM. ADAM.

P.S. We are sorry to have to condole with the Society, in the severe and alarming affliction of one of the most useful of missionaries, our esteemed brother Chamberlain. He has for some months been labouring under a severe attack of the asthma, that has totally laid him aside from all exertions, and brought him to the brink of the grave. We sincerely pray that God may dissi-

pate our fears, and for the welfare of our Mission, and in compassion to the heathen, restore him to health, and prolong his valuable life. The last accounts from Monghyr, respecting him, have been very gloomy.

It is also with poignant sorrow we have to inform you of the death of our lamented sister, Mrs. Sutton. She departed yesterday morning, the 21st, at seven o'clock, after a struggle of about seven hours. Brethren Adam and E. Carey, upon our receiving the intelligence, went immediately to Serampore, to visit brother Sutton in his distress. Her confinement was a remarkably favourable one, and nearly a fortnight had elapsed, and no alarming symptoms had been observed by any one. Her change was sudden and astonishing. She was not sensible for several hours before she died; but nearly in the last conversation she had with brother Sutton, expressed her firm confidence, that God would do what was right with her and hers. May our compassionate God comfort and bind up the heart of her afflicted and aged mother!

MUNGHIR.

*From Mr. Chamberlain to Dr. Ryland,
dated*

Munghir, April 28, 1818.

I WROTE to brother Ivey a few days ago, from whom you will possibly hear of my indisposition. Since I wrote to him, I have been obliged to give up all speaking and reading aloud; whence our little meetings have been entirely dropped for the last fortnight. I am now taking ass's milk every morning, and am ordered to take it every evening likewise. My disorder has some asthmatic symptoms, and some that incline to consumption of the lungs in its incipient state. Two or three days together I feel better, and have a comfortable night or two; then a violent paroxysm commences, which brings me down almost to the dust. Three evenings since, one of these paroxysms continued three hours. This morning I feel much better, and hence begin to write to you; hoping to finish it by small endeavours in the course of the day. I bless the Father of Mercy for his goodness to me in this long affliction: he affords me many mercies every day. I have a comfortable habitation; a kind, attentive, and affectionate wife, who watches over me con-

stantly with great anxiety; two very affectionate Christian sisters, who spend three evenings in the week with us; and many other conveniences which I need not enumerate here. I am in his hand who does all things well for his people, and who will do that which is best for me. I wish to live and complete the work I have in hand; but if the will of the Lord be otherwise, I pray that He may give me resignation to it, and satisfaction with it.—Since I wrote to you in last June, I have baptized three persons at Munghir, and two at Digah. Two of these are natives, and three Europeans. Three of them are the fruit of my labours, which God has condescended to prosper; the others belong to the brethren at Digah. The first I baptized is a young widow, who has given decided proofs of her attachment to the Saviour, by the sacrifices she has made, and the opposition and persecution she has borne on his account.

On the 27th of December, I baptized Hingham Misser, the first native from this place. Blessed be the Saviour of sinners for this instance of his grace! it demands abundant gratitude. Hingham Misser has been enabled to leave all to follow Jesus. After reading the scriptures for eighteen or nineteen months, during most of which time he was employed as a reader, he informed his wife and friends that he should embrace Christianity; nor could all their persuasion sway him from his purpose. He has left a wife, four sons, and two daughters, and a numerous and very respectable kindred and home, for the gospel's sake. Since his baptism, his sons, though but lads, will not speak to him; to one of them he sent a pair of shoes, which he had threw away with contempt. They consider him as dead, and cast into the river. He feels as a father and husband in such a case should feel; but his constant employ engages his attention, and to all appearance has full possession of his heart. He resides in a house which belongs to the Mission, where he instructs all who go to him, and entertains and watches over those who are inquirers. He is daily abroad in some place or other, boldly, and with incomparable meekness, declaring to his own countrymen salvation through Jesus Christ; and it is pleasing to see the prejudices of the people give way before his worthy conversation. During the last four months, brother Brindaban and he have been in labours abundant: he is now from home. I hear that he, and two brethren from Digah, have been to Junakpore, near the Nepaul mountains. Brindaban is a valiant veteran, full of

faith, and of undaunted courage. Two persons are on inquiry; one has been with us two months, who goes out with Hingham Misser every day, and appears to be called by grace: he expressed his wish to be baptized this morning. Thus, dear and honoured brother, has the Lord wrought for us, who despiseth not the day of small things. Rejoice with us, and give thanks on our account. Pray for us always.

Had my health been continued, the translations had been by this time much forwarded. As it is, they remain much as they were at the beginning of the year, which found the Prophets, to the first chapter of Daniel, translated into the Brij; and the New Testament, in the Hinduwee, brought on to the end of the Acts of the Apostles. During these four months, I have finished Daniel in the Brij, and seven chapters of Ezra, and a few Psalms, in the Hinduwee; which I translate on my solitary sabbaths. My complaint appears not to admit of my sitting, more than speaking: hence it is that I have given up most of my inland correspondence.

DIGAH.

*From Mr. Rowe to Mr. Saffery, dated
Digah, June, 1818.*

You will have heard that our brethren in Calcutta have formed a Missionary Society, auxiliary to the Society in England; at Digah we have formed a Branch Society to that at Calcutta. Ours is formed principally of non-commissioned officers and privates belonging to his Majesty's 24th foot, now lying at Dinapore. This is a lovely regiment, and I trust God is doing great things in it. We have baptized five belonging to this regiment since it returned from the field; and we expect to baptize four women and three men more in the course of a few days. Since the formation of our Branch Society, our congregation at Dinapore has been very large. Our first three months' subscriptions amounted to 433 rupees, which were sent to Calcutta a few days ago.

LONDON

MISSIONARY SOCIETY.

THIS Society has recently sustained a serious loss in the death of Mr. May,

who had resided for some years at Chin-surah. He possessed a peculiar talent in the forming and conducting of schools; and had been so successful in this interesting department of missionary labour, as to establish thirty-six schools, containing nearly 3000 children, and had the prospect of forming many more. Mr. May was assisted in these operations by Messrs. Pearson and Harle, on whom the whole management will now of necessity devolve.

At Bellary, too, death has lately removed Mrs. Hands, wife of the missionary of that name, (formerly Mrs. Des Granges.) She was one of the oldest missionaries of the Society in India, having been engaged in the work twelve years. A numerous family are left to bewail her loss.

Intelligence has been received of the safe arrival of Messrs. Milton, Fleming, Beighton, and Ince, at Madras; and of Messrs. Trawin and Hampson at the Cape of Good Hope. The two latter sailed in the Palmers, Captain Kemp.

EDINBURGH

MISSIONARY SOCIETY.

THE directors of this Society have been induced, in consequence of the inadequacy of their funds, to send a deputation of their number to plead its cause in this country. We cordially wish them success in their proposed appeal to the liberality of English Christians.

This Society was formed about the year 1800, and has directed its benevolent views towards the numerous Mahomedan and Infidel tribes comprised within the limits of Russian Tartary. Their stations, three in number, lie on or near the Caspian Sea.

KARASS.—This station was formed in the year 1802, by Mr. Brunton, who completed a version of the New Testament into the Turkish language, but was removed by death some years ago. It is now occupied by Messrs. Paterson and Galloway; and the reports of their labours are increasingly encouraging. There is much of a spirit of inquiry among the Mahomedans, and some of them are con-

vinced of the value of Christianity ; but they are restrained by dread of their bigotted brethren. The New Testament and Tracts are, however, introduced even into the schools of the priests, and much may be expected from the blessing of God upon them.

ASTRACHAN.—This large city, situate at the mouth of the Wolga, near the north-west shores of the Caspian Sea, maintains an extensive commercial intercourse with the whole Oriental world. Mr. Glen, late Burgher minister at Annan, in the West of Scotland, has recently proceeded to strengthen the Mission at this important post, where a chapel has been erected, and from which books find their way, by means of Mahomedan merchants and pilgrims, to Bagdad, Persia, Bucharia, and even China.

ORENBURG is the capital of the government of the same name, and the great thoroughfare from Siberia to European Russia. Two missionaries are fixed here, and several natives appear to have received the truth in the love of it. One of these, a Cabardjan, whom they have named Walter Buchanan, assists the missionaries in their work. The New Testament has been translated into the dialect of the country, as far as the Second Epistle to Timothy.

Several other individuals are about to proceed to this station.

We repeat our earnest hope, that this respectable Society will be enabled to prosecute its important labours with increased vigour and success. *Jehovah will say to the North, Give up ; as well as to the South, Keep not back ;* and in that auspicious day millions of subjects must be furnished from these wild and extensive regions for our adorable Saviour.

CHURCH

MISSIONARY SOCIETY.

WE are happy to learn that intelligence has been received of the safe arrival of the missionaries lately sent out by this Society to Madras and Ceylon. A Corresponding Committee has also been

formed by their friends in Bombay, similar to those previously existing at Calcutta and Madras. In communicating this latter piece of information to the Secretary of the Parent Society, a clerical friend makes the following just and valuable remarks.

“ I do not know any thing so essential to the character of a missionary, next to a heart fully devoted to the service of his Lord, as that he should be *apt to teach*, and *against hope should believe in hope*. For a season at least, and that perhaps no short one, he must be prepared to derive all his encouragement, not from the eagerness after salvation manifested by the natives, but from the Divine promises. After having patiently endured disappointment and labour for a few years, let him then expect to witness some fruit of his ministry. I say not this to discourage any ; but that, having counted the cost, a missionary may not be disheartened, when he comes into this part of the country, to find how little interest natives generally feel, with respect either to instruction or to Christianity. The arm of the Lord is not, however, shortened, that it cannot save these blind and prejudiced people ; neither is his ear heavy, that it cannot hear the prayers offered up for their salvation.”

List of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1818, to February 1, 1819; not including individual Subscriptions.

FOR THE MISSION.

	£ s. d.		
Oxfordshire Auxiliary Society, by Mr. T. Parsons	175	4	5½
Derby, by the Rev. C. Birt,			
Penny-a-week Society...	9	5	9
Sundries	3	3	0
Glasgow Auxiliary Society, by Mr. James Deakin	65	18	6
Ditto Youth's Auxiliary Missionary Society, by Mr. McCallum, Treasurer...	40	0	0
Berkshire Auxiliary Society, by Mr. J. E. Bicheno...	159	17	3
Yorkshire and Lancashire Auxiliary Society, by W. Hope, Esq.....	80	17	7
Wantage, Collection at, by the Rev. J. Dyer,....	4	4	0

	£	s.	d.
Huntingdonshire Auxiliary Missionary Society, by the Rev. T. C. Edmonds.....	40	0	0
Northern District of the South-east Baptist Association, at a Meeting held at Baulth, Brecknock, by the Rev. J. Evans.....	15	19	0
Produce of a Diamond Ring, presented by a Lady, by the Rev. C. Sharp.....	5	15	6
Auxiliary Society at the Rev. Mr. Uppadine's, Hammer-smith, by Mr. Hanson...	37	10	4
Potters'-street, Essex, Friends at, by the Rev. J. Bain...	4	0	0
Margate Auxiliary Society, by the Rev. G. Atkinson	34	0	0
Perthshire Missionary Society, by the Rev. J. Wil-lison, Secretary.....	20	0	0
Olney, Subscriptions at, by the Rev. Dr. Ryland....	12	15	6
Road, Northamptonshire, Penny-a-week Society, by Mary Longstaff.....	5	13	3
Newport Pagnell, by the Rev. T. P. Bull.....	4	2	0
Trowbridge, Collection and Subscriptions.....	57	4	5
Bewdley, Baptist Church at, by the Rev. Mr. Brooks..	3	0	0
Stirling, Female Bible So-cietv, by the Rev. Mr. Smart.....	20	0	0
Ditto Missionary Society...	10	0	0
Dundee Auxiliary Society, (including Translations, 17s. 6d.) by the Rev. G. Donaldson.....	20	0	0
Bedford, Collection at the Rev. Mr. Hillyard's....	15	0	0
Paulton, Ditto, by the Rev. Dr. Ryland.....	5	0	0
Haweis, Rev. Dr. Bath, a Donation.....	10	10	0
Stroud, H. F. Esq. Do. do.	5	0	0
Children in the Female Sun-day School at Dr. Rippon's	2	1	2½

	£	s.	d.
Friend to the Mission, by Mr. Burls.....	0	14	7½
Cottesbrook, Penny-a-week Society.....	3	0	0

FOR THE

TRANSLATIONS AND SCHOOLS.

	£	s.	d.
Olney, Friends at.....	2	2	0
Hull, by the Rev. John Birt	94	14	10½
Wigan, Penny-a-week So-cietv, by Mrs. Brown...	10	0	0
Glasgow Auxiliary Society, by Mr. Deakin.			
Schools.....	2	6	6
Translations	31	15	0
Hamilton Bible and Mis-sionary Society, for the Oriental Translations, by Messrs. D. Hine and Co.	4	0	0
Hammersmith Auxiliary So-cietv, by Mr. Hanson....	2	10	0
Friend, to be remitted to Se-rampore for Native Schools	40	0	0
Anonymous, for a School at Dewangunj, (P. A. xxxiii. p. 252,) by the Rev. Mr. Dyer.....	8	0	0

N. B. In the Account of Monies received in the December Magazine, for "From the Church at Ilford, for one year, ending August 1, by the Rev. Mr. Smith, 26l. 10s. 6d." read, "From the Ilford Missionary Association, for one quarter, ending August 1, 12l. 0s. 0d."

Mr. Saffery has received from the Treasurer of the Lyme Hindoo Female School, 7l. 10s. being the amount of half a year's subscription for a school conducted by Mrs. Rowe at Digah. Also 2l. 10s. from a Friend for a Female Native School.